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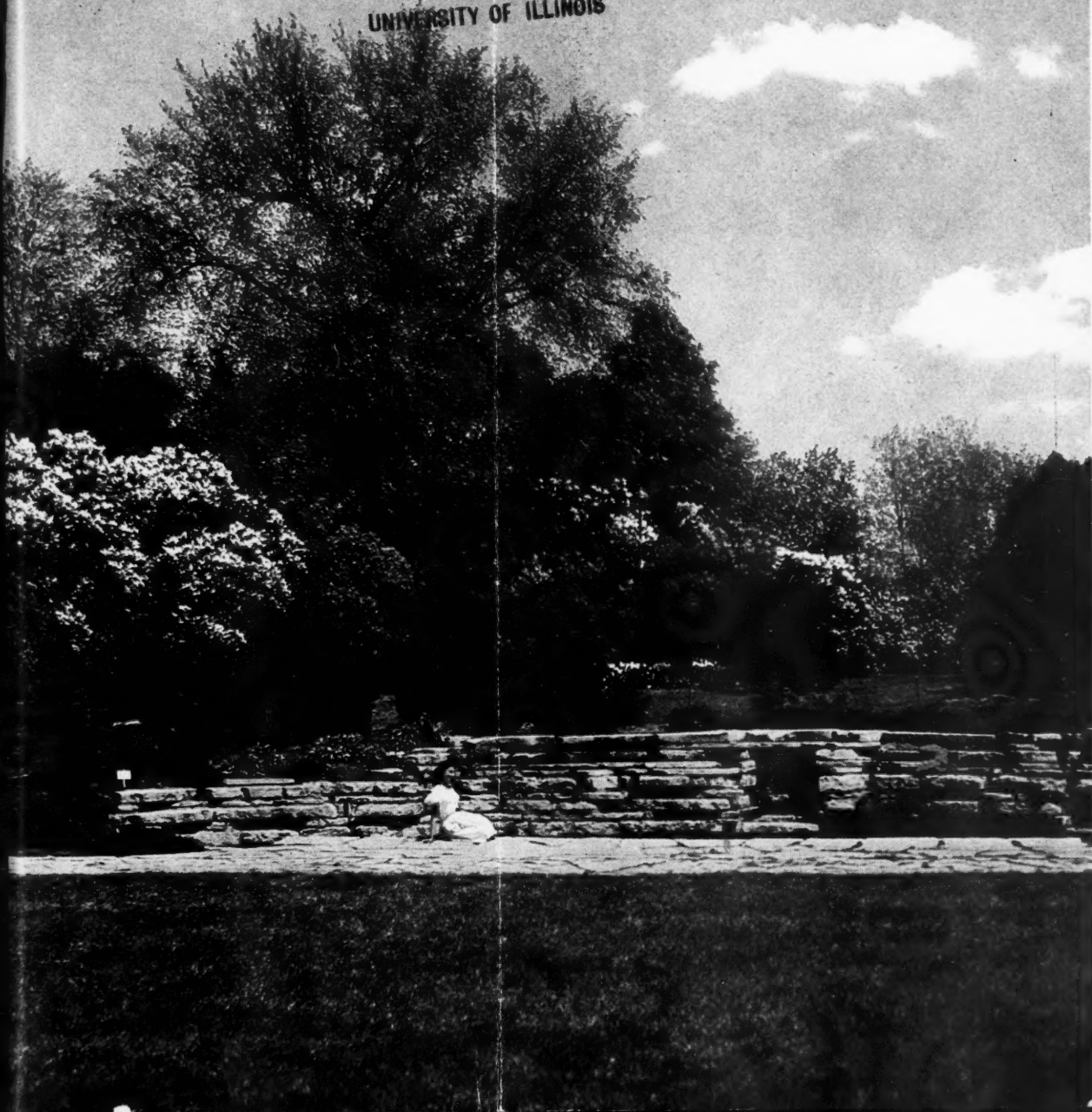
MONTHLY

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MAY 1948





A Window on the Nations



The death of present cultures...The birth-
pangs of a new tomorrow...The struggle of rising
imperialisms to dominate the mid-twentieth century...
The clash of values—Christian with non-Christian....
The hearts of men, even in bountiful America, failing them for fear.

And a Light from Heaven

The Gospel of Jesus Christ—good news of God's redemption
—man's lasting hope for peace with God and man....Yet time
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opportunity to reach our century strategically for the Savior.

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- ★ The construction of a married students' dormitory, ready for occupancy in September, 1948.
- ★ The John E. Payton Lectures, initial series, by William Childs Robinson, Th. D., of Columbia Theological Seminary, on "The Doctrine of the Church," January, 1949.

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May, 19

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Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 48

May, 1948

No. 9

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☆ ☆ ☆

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May, 1948

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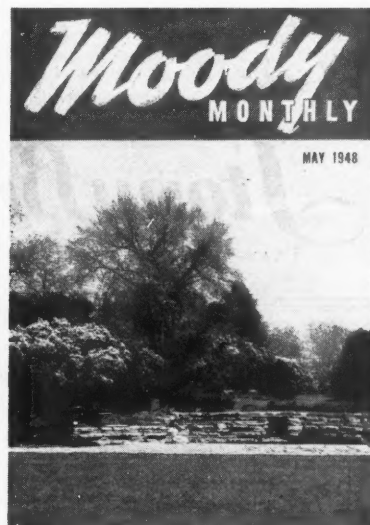
Interest among our readers in last month's News Report on the Supreme Court decision regarding released-time Bible teaching in the schools ran so high that we plan to run a similar report on some timely situation in each issue. The feature is our first step toward the inclusion of a complete news section, which we hope to announce soon.

This month you will find the background on two history-making conferences that are engaging the attention of much of the organized Church in America, and on which we feel all Christians should be intelligently informed (see "August in Amsterdam," page 642). We have tried to be fair and courteous in our analysis of this extremely important situation.

Several of the messages delivered during the February Founder's Week Conference at Moody Bible Institute stressed the same general theme that characterized the week: the need for yielded Christian living. We cannot print them all, but have chosen Dr. Howard W. Ferrin's message, "Except It Die" (page 638), because it seemed to us to keynote the conference and prepared the way for other messages that followed.

How much church history do you know? History can be interesting and enlightening, as you will discover when you start Dr. Charles J. Woodbridge's new series on "The Streams of Protestantism" (page 635). Whether you are a Lutheran or not, you'll get valuable perspective from "The Lutheran Stream," and your turn will come, because Dr. Woodbridge plans in the next three issues to trace the historic development and contribution of every major Protestant group.

THIS MONTH'S COVER



We take you back this month to Lombard, Illinois (where we went for the March spring cover), this time for the annual Lilac Festival which will be held the second week in May. When the lilacs are out in Lombard, flower lovers come by the thousands from all over the Midwest to see the exhibit, which includes almost every known variety. "God . . . giveth us richly all things to enjoy."

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DORIS COFFIN ALDRICH

Mother's Day

MOMMIE yanked at the shoelace and it broke in her hand. Suddenly she hated everything—these old, worn-out shoes of Becky's; the little gray rolls of dust along the stairtreads; the endless dishes; the sense of confusion; everybody wanting something at once.

"It's just too much," she thought, blinking back tears of exasperation while tying the lace together. "Other people's children have little patent-leather slippers for Sunday school and not these old brown things. And Becky would look so sweet in them."

"And other people have houses that stay clean better; and they can go to luncheons and meetings and shopping," she told herself, remembering the day after day at home.

She hurried to get the Sunday breakfast on, measuring out the mush with practiced hand. Around and around from stove to cupboard to sink. And in and out from kitchen to table.

She was reminded of the story of the little blind donkey who went 'round and 'round while the great stones of the temple were hoisted into place. In time people came and marveled at the magnificent edifice; but no one remembered the little donkey who, following his daily round, raised the blocks one upon another.

It comforted her not a bit. "I don't want to be a donkey," she told herself flatly. "I want to have a day all uncluttered ... just for once!"

The table was set; the mush turned down to "warm"; the bread was laid on the rack waiting for the broiler, and the coffee was ready to "perk."

Mommie ran upstairs to hurry the children along. "And I'd love to teach a Sunday school class or lead a group or something. And all I do is just these same old things." She thought of the pillowcases full of ironing, the carton labeled "THINGS TO BE MENDED" which only grew more full—never less. And the piles of everything everywhere to be put away.

"Everyone has a 'back side of the desert' experience," she was reminded, thinking of Moses (Exod. 3). "These years are like that. Someday you'll be

Moody Monthly

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May, 194

free . . . too free, perhaps." Peevishly she answered herself, "That may be true, but a person gets tired of so much desert all the time."

"Have I got a clean shirt, Honey?" called Daddy.

"It's right there in front of you, hanging over the back of the chair," Mommie answered, wondering the while at the blindness of men.

She ran downstairs and dished up nine bowls of mush. Jane took the bottle up to Taddie, who was wailing in his crib.

"Other women go to church and Sunday school *every* Sunday," she told herself . . . "Now get that polish on better than that, Jon. And where is Joe and why hasn't he finished his shoes? And, Becky, you and Net-net run right out of here . . . Mommie's in too much of a hurry."

She pushed away the thought of Taddie's fuzzy little head snuggled close to her shoulder; the sight of the four little ones all in the tub at once. "Yes, they are sweet all right, but this weariness, this sense of being driven . . ."

And then they sat down to breakfast. Daddy read about the alabaster box of precious ointment freely poured forth for love of Him (John 12:1-8). It was Mary's greatest treasure . . . but she loved Him out of a heart of thankfulness.

The pent-up resentment broke; the sense of weariness disappeared. The fresh realization of His love and His understanding nearness seemed more than Mommie could bear. She closed her eyes, hiding the tears, lest the children ask, "What's the matter, Mommie?"

"For love of Him—for love of Him," she told herself. And the little gray donkey seemed to have a glory about him; the desert bloomed with beauty and with sweetness.



SERVE WHERE YOU ARE

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds and sin among which he worked, that for a long time he and his wife prayed:

"Lord, take me out of the police service. Give me some other work."

Still no answer came and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work. Now I am just going to pray that He will help me serve Him where I am."

This was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be the head of detectives. He was instrumental in the salvation of many criminals. *The place where God has put you is the place where you can do the best service for Him.*—W. A. Burch.

May, 1948

SCHOOLS



Carpenter Hall through the hemlocks. The Senate, a legislative and advisory body, composed of both Faculty and student members.



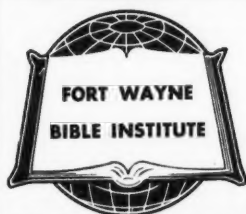
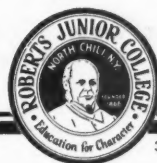
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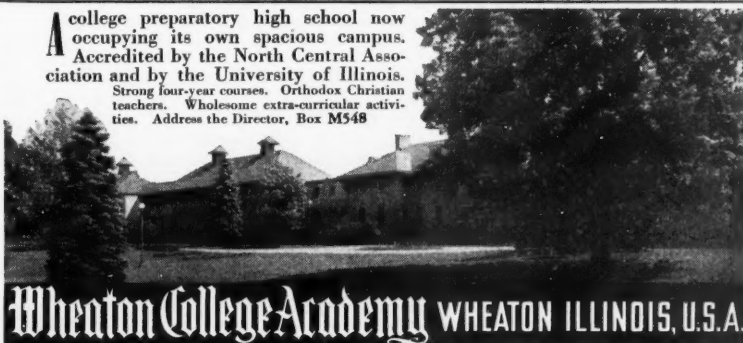
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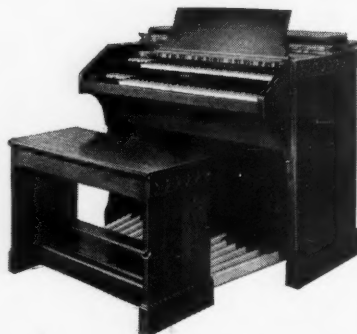


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How I Study My Bible

By T. J. BACH



Mr. Bach is general director emeritus of Scandinavian Alliance Mission, having served for twenty-five years as a missionary in South America, during which time he started *La Estrella de la Manana*, Spanish gospel paper now in its forty-first year. He bought the printing press with money received as a wedding gift.

It is an unspeakably great privilege, as well as responsibility, to be able to say, "My Bible." The apostolic exhortation to a servant of God reads: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

For about forty-five years I have had a fourfold relation to God's Holy Word. I have believed it, I have loved it, I have endeavored by the grace of God to live it, and I have tried to proclaim it to others.

My study is sacred to me. I begin with prayer. All study of the Bible apart from prayer and the Holy Spirit's revelation and guidance will lead into some form of heresy.

I approach with faith and reverence. The words of the prophets of old, "Thus saith the Lord," have gripped my heart. I believe God means just what He says, and I am confident that He has power to do what He has said and promised. I study my Bible under the firm conviction that God has still more to reveal to me about Himself, about myself, and others.

I read book after book in the Bible. When studying a specific subject or text, I read the chapters and verses in their context. The joy of study has been cultivated by reading and comparing passages and references.

I study with the concept that it deals with the past, the present, and the future; with three groups, the Jew, the Church and the Gentile; and with two classifications and two destinations, the saved and the unsaved, heaven and hell.

My Bible deals with the subjects of history, chronology, geography, prophecy, doctrine, nationalism, racial division and personal experience. All these subjects challenge me to go deeper in the study of my Bible.

I meditate upon the Word. By that I mean that I apply the truths to my own life. The more time I give to that, the more the truths grip my own heart, and I am better qualified to say, "Thus saith the Lord." I have never honestly expected that truths obtained from my studies should be a blessing to others until these truths have stirred and blessed my own heart.

Every book of the Bible has a missionary message. In every crisis of the human race, in every relation of God to His chosen servants, He has given a world-wide vision of His redemptive plan. When I declared faith in my Bible, I accepted God's world-wide missionary, soul-winning program, for which I would gladly spend and be spent.

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What Right

In 1848 a Seneca Falls Convention was held in Seneca Falls, New York. It was the first time that women had gathered together to discuss their rights as women.

It is now the first Women's Convention in fitting to come. That women did not attend and suspect what Every important was represented "the old girls" there. There a hard time was spent about the subject of equal rights for women. The result was the Declaration of Sentiments, which was a declaration of the rights of women as equal to those of men.

At the meeting in 1848, the women were rolling back the significant changes in the social movement. The Society, in the face of the opposition, was a pretty picture of the causes of the neurotic and the cupation of the rearing, and the social movement.

Much has been said regarding the social movement in America. It is a matter of the crime and the social movement. The social movement is a matter of the home. There are many things in the social movement that are not in the home.

Home is a matter of the social movement. It is her place in the social movement. It is her place in the social movement. It is her place in the social movement.

All editors of the social movement are the same. They are the same. They are the same. They are the same.

May, 1919

Editorials

What Right Has a Woman?

In 1848 a small group of women met in Seneca Falls, N.Y., to challenge "the repeated injuries and usurpations on the part of man toward woman."

It is now one hundred years since that first Women's Rights Convention, and it is fitting to look back and assess the outcome. That is just what two hundred women did recently at the Labor Department auditorium in Washington, D.C. Every important women's organization was represented, but as *Time* reported, "the old git and gumption was no longer there. The truth was that the ladies had a hard time finding anything to be indignant about. . . . Some were beginning to suspect what no man would dare to suggest—that women had carried the drive for equality to just about the physiological limits."

At the same time the women were meeting in Washington, printing presses were rolling off the pages of a new and significant book by Psychiatrist James L. Halliday, which he has called *Psycho-social Medicine: A Study of the Sick Society*, in which he diagnoses some of the ills of our day. He does not print a pretty picture. He finds "social disintegration" proceeding at a fast tempo. The causes? Some of them, surely, are the neurotic anxieties of parents, the emancipation of women, changes in child rearing, and a decline in religious faith.

Much has been written in recent years regarding the breakdown of home life in America. It seems trite to even repeat it, but the blame for the alarming increase in crime among young people, and the corresponding indifference toward spiritual matters, can be laid squarely upon the home.

There are those who wonder, seriously, if in fighting for their "rights" many women have not neglected their obligations.

She's Right at Home

Home is the woman's supreme right. It is her peculiar place, a place that man cannot fill, the place where God has specially promised His blessing upon her.

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

In the same passage where the apostle Paul seems to speak harshly regarding woman's place in the church, he adds a benediction upon her in the home. Strangely enough, Christianity has been blamed for committing woman to an inferior position, while it is also credited with having emancipated her in most civilized and democratic nations.

It is no dishonor for women to recognize their appointed place of subjection to men. "A woman shall quietly learn with complete submission" (I Tim. 2:11, Berkeley Version). Actually, "the hand that rocks the cradle rules the world," and Paul goes on to say, "She will, however, be kept safe through her childbearing, if with self-control she continues in faith and love and consecration" (I Tim. 2:15, Berkeley Version).

Here is woman's true right—the right to marry, to bear children, to guide and guard the little ones entrusted to her, and to produce by her influence and teaching men and women of true Christian character. American women who have neglected their homes have rubbed the gold off the medal they have won in their fight for women's rights. By asking for men's rights, as well, they have forfeited much of the respect and courtesy which was accorded them a generation ago.

The Cure for Frustration

One finds articles in the current women's magazines dealing with the frustrations, and actual neuroses, of modern women. "Shall I Neglect My Children for a Career?" "How Can I Find Real Security?" the titles read. It is gratifying to see, however, that these questions are not being asked as frequently as they were ten years ago. Our civilization is, in some respects, coming back to old-fashioned ideals. The "new-fangled" ideas on baby care are being shelved and we're going back to what grandmother did. Many a modern woman has found that the petty annoyances and the feelings of frustration that arise from modern emancipated living are dissipated by the tremendous satisfaction that comes from going back to her right place as wife, as homemaker, and as mother.

We are beginning to see once more that nothing can take the place of sacrificial living, of Christian character, of true home life in which the parents unselfishly fulfill their God-given tasks. There is no joy in selfishness, in idleness, and in frivolous living. The rewards of life come from assuming one's full load of responsibility, of submitting oneself to God, and of seeking to accomplish His will in one's life, whether it means sacrifice or not.

Woman's greatest right is the right to motherhood. The unseen, unapplauded daily ministrations of a godly woman in the home are the greatest influence for good that our society knows, and they bring their own rich rewards. Perhaps in this year of celebration of women's accomplishments (and they are many!) it is appropriate to remind ourselves of women's opportunities. They form 50.8 per cent of the voting population. As homemakers they wield the power to make America what they will. What greater right could any woman ask than the right to faithfully serve her family, and thus to serve God?

William B. Riley Memorial Week

The annual homecoming week at Northwestern Schools, Minneapolis, will be a strange occasion this year. For the first time since the founding of the schools that great champion of the faith, William B. Riley, will not be on hand. But actually his spirit is as strong in Minneapolis today as it has ever been through the two generations that he was pastor of the First Baptist Church, educator, evangelist, author (eighty volumes have come from his pen), administrator, good citizen, and Christian.

In the weeks that have followed his death, Dr. Riley's stature as a fearless soldier of the cross has impressed itself on all who have measured the accomplishments of his life. As Billy Graham, now interim president of the Northwestern Schools, said of him at the memorial service, he was stalwart and uncompromising as the leader of the fundamentalist forces in America. He stood unyieldingly against sin, against Modernism, against evolution, and against cheap politics.

As alumni trek back to Northwestern, and on the night of April 29 unite in a mighty memorial service to their leader, we join our tribute to theirs and ask God's blessing upon all the enterprises which were brought into being or were quickened by Dr. Riley's faithful ministry.

'Atheists' Who Pray

Sometimes we can actually talk ourselves into doubting things that we really believe all the time.

Such is the case with many people who have convinced themselves that they are atheists. A recent poll conducted in England by *Mass Observation*, the results of which are published in a book entitled *Puzzled People, A Study in Popular Attitudes, Religion, Ethics, Progress, and Politics in a London Borough*, reveals that one out of four who believe in God never prays to Him. On the other hand, one in four who say they do not believe

in God admits that he does pray to Him in times of difficulty and danger. One of them apologized, "You sort of say a little bit in spite of yourself, as it were. It squeezes out of you before you know." They do not stop to think how foolish it is to pray to a Being whose existence they deny.

There are many reasons for believing in the existence of God—in fact, there is every reason, but this points up a significant one—that there is an innate consciousness of God in every human being. When face to face with danger, we confess with Jeremiah, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

We are built like automobiles with all of the parts that are needed to make us go—the wheels, the motor, and the body, but there is a driver's seat which God has reserved for Himself. We make wrecks of our lives when we insist on taking the wheel. And even for those who do not believe that there is a God, there come times of emergency when they cry out desperately to Him to put His hand on the wheel and steer.

Failure on Skid Row

When Sammy Fuchs, founder of the Bowery Comeback Association in New York, visited Chicago looking for a likely prospect for rehabilitation, he chose twenty-nine-year-old Frank McLaughlin, gave him new clothes, a month's rent at a near-by hotel, and a drawing account of \$15 a week for a month.

This was part of Fuchs' program of trying to help down-and-outers to a new life, but it fizzled. McLaughlin spent his nights drinking and slept all day.

This sad story is just another illustration of the timeworn truth that giving a man a room and money in the bank won't remake him. Rehabilitation is inadequate without regeneration. A new suit of clothes didn't change McLaughlin's character. He still fell prey to the old temptations and found himself powerless to

overcome them. There is no power to completely deliver men but the power of God. Christ Jesus came into the world to save sinners, and the gospel is still the power of God unto salvation.

On the other hand, let us not minimize the value of sincere efforts to rehabilitate men. Much of what we do as Christians for down-and-outers is inadequate. We "process" them mechanically, seating them in orderly rows for a gospel service before we dole out soup and beds. There is far too little effort to probe the complex difficulties of their lives, to help them get out of bad environments and into respectable jobs, and to place them among friends.

For the most part, we are content to preach the gospel and let them shift for themselves. Such an approach is short-sighted, ineffective, and unchristian. Men who have failed in life may be helped to regain their self-respect by humane and understanding treatment. They need jobs. They need friends. They need clothes. Most of all, they need the saving gospel of the Lord Jesus Christ. Only the Christian Church is in a position to give them all four.

Backtrack in Palestine

Hopes for the partitioning of Palestine (see MOODY MONTHLY, December, 1947, page 264) are being abandoned. The United Nations' plan which called for separate Arab and Jewish states to be policed by an international army seemed well on its way to adoption, and to many Christians appeared to be another step toward the fulfillment of biblical prophecy of the regathering of the Jews to Palestine. But in mid-March the United States, which had forced the plan on the UN General Assembly, suddenly reversed itself and announced its abandonment of the proposal.

The new move was dictated by political necessity. The United States cannot permit the risk of Russian troops in Palestine as part of a UN police force.

Besides, the partition plan has backfired with intense and unexpected Arab opposition, and the United States must have Arab friendship and oil in the event of war with Russia.

So the Palestine situation becomes more complicated. What will happen is anybody's guess. But at any rate it is becoming clearer that the Near East, with Palestine at its heart, may be the strategic battleground of the next world war. And that is in keeping with the prophecies of Armageddon.

We watch the happenings in Palestine with particular interest, though they have been temporarily reversed. We go right on believing the biblical predictions that God will someday regather the people of Israel out of the nations to their homeland in Palestine. We do not believe the prophecies because of current events, but because of God's unalterable Word.

Who Is the Antichrist?

"There is one article (in your February issue) that is an enigma to me," writes a Wisconsin reader, "and that is 'How Antichrist Will Rule.' The author beats all around the bush, but he doesn't hit the bull's-eye. If he knows as much as he brings out in the article, then why doesn't he hit the bull's-eye and tell us who is the Antichrist? If we could all know who he is, we might be able to counteract him more effectively when he appears on the scene."

The reader overestimates the foreknowledge of author Wilbur M. Smith, but he also greatly underestimates the shrewdness of Antichrist. His purpose is to "deceive them that dwell on the earth" (Rev. 13:14), and if he is already on the scene, he obviously would not disclose his identity until matters were well in his hands. Furthermore, Scripture teaches that after certain events which must first take place, "then shall that Wicked be revealed" (II Thess. 2:8). Since those events have not yet taken place, no one can positively identify the Antichrist.

Every attempt to do so in the past has led to chagrin and embarrassment for the whole group of Bible-believing Christians. We deplore every attempt to go beyond Scripture in these matters. We are not ashamed to say, "I don't know," when Scripture is silent. But with even greater certainty we reaffirm the great essentials of the Christian faith. These things we know, and no one will move us from them.

"This Is His Commandment"

A number of responses have come from the April editorial, "Trust and Obey," in which it was pointed out that the commandments of the New Testament outnumber the promises. We make much of the promises, but little of the commands.

One reader sent us a pamphlet, "One Hundred and Seventy-Three Commandments of Christ" (now out of print), which are reiterated in the epistles. "The explicit instructions," the pamphlet explains, "indicate the Lord's will for your daily living. They will test the reality of your faith and the sincerity of your profession, and will disclose the degree of your attainments in grace."

What's Coming in the June Issue

Will H. Houghton. The first adequate, true-to-life sketch of Dr. Houghton's life has been specially written by Dr. Wilbur M. Smith, close associate and warm friend, for this memorial issue appearing just one year from the date of his death.

Secular Education Won't Do. Three factors indict the American school system today, as far as Christians are concerned—politics, "progressive education," and the alarming inroads of secularism. Dr. Merrill C. Tenney, in an illuminating article, explains what this means to your boy and girl, and why Christians should demand truly Christian schooling for their children.

"Word of Life Hour" Invades Philadelphia. Jack Wyrzten invaded Philadelphia April 3 with hundreds of New York and New Jersey young people for a huge Youth Rally in Constitution Hall. Our photographer went along to show you in pictures what happened. You'll find out in the June Evangelism department.

The Calvinist Stream, second in Dr. Charles J. Woodbridge's new series on the branches of Protestantism since the Reformation. **Studies in Joshua,** by Dr. Carl Armerding, and other readable and significant articles.

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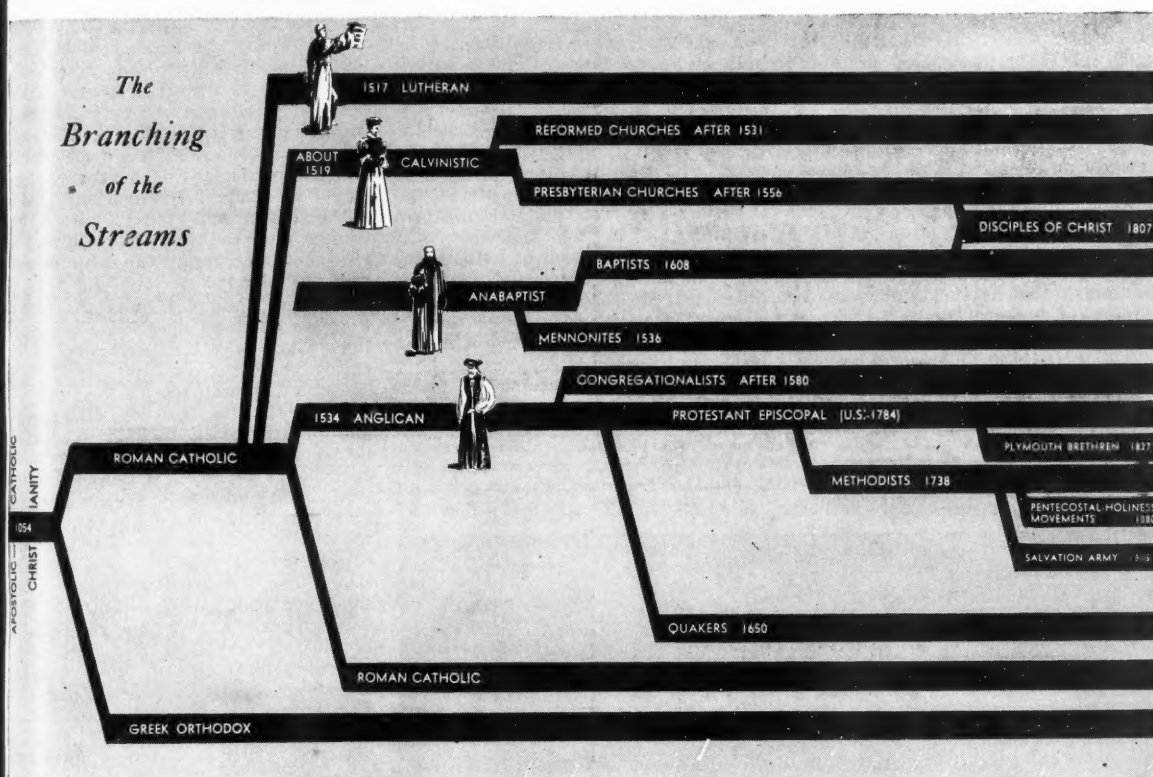
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May, 1948

The Streams of PROTESTANTISM

The Reformation led to four main currents of Protestant thought—Lutheran, Calvinistic, Anabaptist and Anglican

Beginning a series by Charles J. Woodbridge, Ph.D.



WHEN Martin Luther nailed his ninety-five theses to the church door at Wittenberg in 1517, in protest against the abuses of the Roman Catholic Church, he opened the dike, though quite unwittingly, to a mighty flood of discontent which resulted in the Protestant Reformation.

Luther was not the first to challenge the Church. Other groups, like the Lollards and Waldensians, had dissented ever since the Christian Church began to cloak itself with worldly power and the superstitions of paganism.

Nor did Luther break the dike alone. Zwingli, Melancthon, Knox, and Calvin were other generals in the army; but Luther's followers were the first to be mobilized. History has a way of memorializing the incidents that dramatize

the changes in its course, and it is common to date the Reformation from Luther's defiance of the papacy at Wittenberg.

The flood accumulated strength slowly, but once under way, it swept across large areas of Europe, particularly northern Germany and Scandinavia, where Lutheranism became the state Church. It carried away much of the debris of traditional religion, and in some places threatened the very existence of the Roman Church.

But as the initial flood subsided, the waters of the Reformation settled into four main channels, or streams of thought. The banks of the streams were rather well defined, and with the passing of time the doctrine and rites of each point of view became clearly visible, though each has divided and subdivided

over doctrinal, personal, and political issues until in America alone there are now more than two hundred branches of the stream. The diagram above pictures principal divisions and their sources as nearly as can be discovered, since many of today's groups arose spontaneously or under the influence of men from differing backgrounds.

The Protestant heritage is a rich legacy of faith in the Word of God as it is revealed directly from the Bible to the individual conscience, although few Protestants are aware of the true extent of their wealth.

Because Protestantism was born in Lutheranism, we turn first to the Lutheran stream in a series which will seek to highlight the important events and ideas that have grown out of the Reformation.

The Lutheran Stream

THE NAME "Lutheran" was first applied derisively to the followers of Martin Luther by the Roman Catholics. The reformer protested its use, but the name has lingered through the centuries.

Lutheranism is not a sect; it is a deep stream of Protestant thought. Its adherents believe firmly that Martin Luther rediscovered the doctrine of the supreme and absolute authority of the Word of God, and that on the basis of the Scriptures he proclaimed to a world steeped in ecclesiasticism and traditionalism, the everlasting gospel of the forgiving love of God in Christ.

But the Lutherans do not follow the teachings of their founder blindly. They accept his major tenets, not because he happened to be the one who enunciated them, but because they believe that they are true to the Bible. They revere their leader, but they do not base their faith merely upon his words. This is an important point, for every true Protestant would join the orthodox Lutheran in his belief that his essential loyalty is to the Scriptures, and not to a man.

That this is the attitude of Lutheranism is indicated by the wording of the Formula of Concord (the last Lutheran creedal statement to be formed historically): "Because in these last times God, out of especial grace, has brought His

truth to light again from the darkness of the papacy through the faithful service of the precious man of God, Dr. Luther, and against the corruptions of the papacy and also of other sects has collected the same doctrine, from and according to God's Word, into the articles and sections of the Augsburg Confession, we also accept confessionally the first unaltered Augsburg Confession, not because it was composed by our theologians, but because it has been derived from God's Word and is founded firmly and well therein . . ."

There are many different Lutheran groups in different parts of the world. In the United States and Canada there are approximately twenty. Each branch of Lutheranism has reasons for its separate existence and its distinguishing emphases. Obviously it is impossible in a brief survey to enter into all the racial, theological and liturgical differences within the main body of Lutheranism.

Nor is it possible to characterize Lutheranism with broad and sweeping generalities, for in the centuries since Luther's day the stream of Lutheranism has sometimes narrowed and sometimes broadened; it has at times become strangely shallow and at other times it has cut deeply into the plane of human history.

There was first the formative period

of Lutheranism, that exciting, initial era between the first outburst of Protestant zeal and the writing of the Formula of Concord in 1577.

Then followed a period of constructive theological analysis and definition, when Lutheran orthodoxy was developed as over against the teachings of Romanism, and the Reformed and the Anabaptist groups.

Paralleling the Methodist revolt in England, Pietism developed in Germany—an earnest effort to quicken the spiritual temper and consecration of the Church. Unlike Methodism, this Pietistic movement did not altogether break away from the organized Church, but stayed largely within the bounds of Lutheranism.

There followed a period of unbelieving rationalism. As the result of the higher criticism of the Scriptures, wide-spread skepticism threatened the pulpits, universities, and literature of the denomination. But particularly during the last century there has been a revival of orthodox Lutheranism. And today, within the borders of the Lutheran stream, divergent viewpoints with regard to faith and worship are tolerated.

Although these viewpoints are diverse, they are all based upon certain convictions which have been expressed in the creeds and catechisms of the Church. The true Lutheran accepts the three ancient creeds: the Apostles', the Nicene, and the Athanasian. In addition to these, he acknowledges the validity of six other documents: the Augsburg Confession (the distinctive Lutheran creed, written in 1530 by Melancthon), the Apology to the Augsburg Confession (Melancthon's elaboration, written in 1530), Luther's Larger and Smaller Catechisms (1529), the Schmalkald Articles (Luther's later view, prepared in 1537), and the Formula of Concord (prepared by leading theologians in 1577). In order to defend Lutheranism against Catholicism and Calvinism, these creeds were combined in the Book of Concord, in 1580, and endorsed by fifty-one princes and nine thousand Lutheran theologians. With the aid of these doctrinal formulations it is possible to state the fundamental views of the Church.

The cardinal teaching of Lutheranism is the doctrine of justification by faith apart from the deeds of the law. This doctrine is the key to an intelligent appreciation of the position of Luther and his companions. The Roman Church had so added to, camouflaged, and twisted the teaching of salvation that it was no longer recognizable. Luther brought it out once more into the open light of day.

By "justification by faith" he meant the gracious promise of the forgiveness of sins for Christ's sake, and man's affirmative response to that promise. This is the gospel. To Luther, it became a pair of spectacles through which to view the rest of Scripture, the Church, the sacraments, and the Christian life. No one

Walter A. Maier's shouting, crusading voice is heard over 1000 radio stations each week on the Lutheran Hour, largest program of its kind, religious or secular. In his fifteenth year on the air, Maier represents true evangelical Lutheranism. His one solution to all the world's needs: the Gospel of Jesus Christ.—Nelidoff Photo.



Martin Luther stirred Christ by the Church

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May, 19



Martin Luther, sixteenth century Augustinian monk, stirred Christendom with his protest against abuses by the Church, started the Protestant Reformation.



Henry Melchior Muhlenberg is patriarch of American Lutherans; formed the first Lutheran synod in 1748 among early settlers; was prominent in the Revolution. Here he preaches in the old Trappe Church. Wood engravings from Bettmann Archive

can understand Lutheranism apart from this insistence upon the mercy of God vouchsafed to man in the gospel. The heart of the gospel is Christ. To Lutherans, a doctrine or a view is valid only if it is correctly related to the Son of God.

With this pair of spectacles on, Luther and his associates looked upon the Scriptures. They firmly believed the Bible to be the Word of God, but they were convinced that it must be understood from the standpoint of the gospel, and not *vice versa*. That is to say, a book of the Bible is of value only as it relates to Christ. Luther called the book of James, for example, "an epistle of straw" because he found so little of the gospel in it. And for the same reason he did not care much for the book of Revelation.

A Lutheran pastor readily admitted to me recently that he shared this view of the reformer. Said he, "I rarely preach on Revelation, and when I do, I usually select the texts which refer to Christ, such as, 'Behold, I stand at the door, and knock . . .'" (3:20).

There are hundreds of Lutheran pastors today who do not share Luther's view of inspiration, but to begin with, at least, it was the accepted view of Lutheranism.

When a true Lutheran refers to the gospel, he has in mind principally the saving, mediatorial work of Christ upon Calvary. He admits that Jesus preached the Sermon on the Mount in which He enunciated the law of Christian love. But he has a horror lest men regard Christ primarily as Lawgiver rather than as Saviour.

To him the preaching of the law is the "strange" work of Christ; the preaching of the gospel is the "real" work of Christ. He feels that the Reformed and Presbyterian Churches err in this particular. He

remembers the Formula of Concord, which warns against false concepts of salvation, whereby "the gospel is again converted into a law, the merit of Christ and the Holy Scriptures obscured, Christians robbed of true consolation, and the door opened again to the papacy."

And this brings us to the original Lutheran view of the papacy, and of the Church in general. Here again adherents of the Lutheran and the Reformed Churches differ radically.

Enter a typical Lutheran church today which has more than the minimum of liturgy and look around. You will see candles, pictures, an altar, a *Common Service Book* with its matins, introits, collects, litanies, suffrages and canticles. The pastor faces the cross with his back to the congregation when he prays, on the theory that he joins with them in intercession; but he faces the congregation when he preaches, on the theory that he is declaring to the people the Word of God. Perhaps some of this outward formalism will surprise you, but not if you are a Lutheran.

For to the informed Lutheran the reason for all this is perfectly clear. Luther admitted that the Roman Church was thoroughly corrupt and that it had "produced manifold abominations and idolatries." He designated the mass as "this dragon's tail." But that did not mean that his intention was to demolish the Church. Never for a moment did he believe that the break-up of western Christendom was necessary. *He was interested in instituting a reform of the Church, not in introducing a revolution from the Church.* He wanted to purify the Church of its doctrinal and moral abuses, not to drop an atomic bomb upon it. He felt a continuing identity with the early medieval Church. He had no desire to dis-

rupt the solidarity which existed between the Church of Augustine (d. 430), for example, and the Church of his own day (Luther died in 1546).

Lutheran theology insists that the evangelical Church is the medieval Catholic Church purified of its heresies and abuses. Lutherans define the Church as the "congregation of the faithful, in which the gospel is purely preached, and the holy sacraments administered agreeably to Christ's ordinance."

In accordance with this definition, Luther recognized the Church of Christ even in the corrupt Roman Church, for the gospel and the sacraments were at least nominally there. Referring to baptism, the reading of the Scriptures, the forgiveness of sins and absolution, the sacrament of the altar, ordination to the ministry, and prayer, he wrote: "Where such things have survived, the Church and some saints have certainly remained. For all these things have been established by Christ, and are the fruits of Christ. . . . Therefore Christ was certainly with them, with His Holy Spirit, and preserved the Christian faith among them . . ."

Lutherans have sought to preserve much of the traditionalism of the medieval Church. They have rejected whatever they have considered to be contrary to the Word of God, but they regard themselves as the legitimate continuation of the purified medieval Church.

MANY FEEL that the Lutherans are too sacramentarian, that is, that they put too much emphasis on the sacraments of baptism and the Lord's Supper. The Roman Church teaches seven sacraments. The Lutheran Church today holds to only the two, for it feels that the

[Continued on page 678]

No wonder you're not counting more for God.

No Christian life can . . .

Except It Die

A FOUNDER'S WEEK CONFERENCE MESSAGE BY HOWARD W. FERRIN

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John 12:24

FOR FIVE CENTURIES the Greeks had marched at the head of humanity. The whole world gathered around the torch of their genius. From the standpoint of natural gifts, they excelled all people that ever dwelt on the face of the earth. Above all other people, they had the seeing eye and the hearing ear, the love of all beauty, and the desire, after all wisdom. Art, song, eloquence, letters, philosophy, political science, all these they possessed, and one might be led to ask, "What did the Greek people not have?"

Let our Lord answer this question. They had not *salvation*. "Salvation is of the Jews," He said. "With all their wisdom, they knew not God," said the apostle writing to the Corinthians, for he asks: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (I Cor. 1:20).

As far as the moral and spiritual regeneration of mankind was concerned, these philosophers, thinkers, writers, and orators had left no trace of their existence, and men were halting between a superstition which believed everything and a skepticism which believed nothing.

There is every evidence to believe, however, that there were among the Greeks a company of noble men and women who sought after *real* salvation. We believe that these certain Greeks of whom our text speaks were among that number. They had come to worship at Jerusalem and to take part in the Passover. Intuitively they felt that perhaps this man, Jesus, might satisfy their desires; therefore they requested Philip that they might see Him.

It was a good act and a noble request, but there is some evidence to believe that they had made the request too soon, for our Lord was just finishing the great mission on which He had been sent to "the lost sheep of the house of Israel."

Salvation which was of the Jews was to the Jews first. But it was not so to be a few weeks later, and had those Greeks waited to come to Philip say six or eight weeks later, they would not indeed have

seen Jesus, but rather would have heard about Him from the lips of Peter in the language: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

But as it was, their request, though a noble one, was a little premature. The middle wall of partition between Jew and Gentile had not yet been broken down. Jesus Christ had not yet been crucified, much less glorified; nor had the Spirit come.

I feel sure these Greek proselytes little realized the effect of their request upon our Lord for a careful study of this passage leads me to believe that it brought Him face to face sharply with the *necessity* of His death. He had long been preparing for it. He knew that the hour would come when He must die; but this did not mean that in His real humanity He would not shudder that death was now at the door.

Although He had labored to make His disciples realize that He would not long be with them, when the *full fruits* of His death were suddenly demanded of Him by these Greeks, it seems as if He almost reeled under the blow and that it took some time for Him to recover Himself. He felt that before He went to Gethsemane the cup was being thrust before Him by Gentile hands. He realized that "the hour" had come. The thick cloud of impending doom that would plunge His soul into the darkness of separation from His Father was gathering fast. He could not evade it; indeed, He would not.

But yet to be brought suddenly face to face with the fact that His death was only a few days away struck His heart with most solemn thoughts. Those thoughts took the form of a parable, which, I believe, He laid to His own heart to calm, subdue and strengthen it, perhaps even more than to teach His disciples the lesson: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Jesus knew that if the Greeks were ever to be saved, it would not be upon the basis of their philosophy of self-salvation, which underlay all Greek thought and action, but upon a wholly different principle. What their wisdom never did ac-

complish, a cross would. And this was the way He must go if ever He was to provide salvation for the world. *He must die!*

As one old Scotch theologian put it: "He had come to Jerusalem and was now waiting in it to be offered up; and had He now flinched and fled—forgive the impossible thought—that had been a fall of man far worse than the fall of fifty Adams."

But, thank God, He did not put away the cup. He drank it to the bitter dregs. He did not drop the cross. He went with it to Calvary. He did not beg for His life before Pilate. He gave it up freely upon the tree. But what glorious harvests have been and are yet to be reaped of redeemed souls gathered about the eternal throne of God because, as a corn of wheat, He fell into the ground and died.

THERE IS the great underlying principle of all redemption! Life is to be given up in death if it is to be multiplied.

"Life evermore is fed by death

*In earth, and sea and sky;
And that a rose might breathe its breath,
Some living thing must die."*

What is true of the parent seed is true of every single corn of springing wheat, but much more of man: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Godet says: "This saying included the judgment of Hellenism, for what was Greek civilization but human life cultivated from the viewpoint of enjoyment and withdrawn from the law of sacrifice."

The last words of the Greeks were "self-culture and self-enjoyment." This was, according to them, the supreme aim and chief good of human life. The gods of Olympus were represented as beings who lived only to enjoy themselves, and who, when they came to earth, came only for the sake of pleasant adventures or selfish amusements, caring nothing for the sins and the sorrows of humanity. Since this was the character of their gods, this was the character of the people who worshipped such gods.

Now Christ calls upon them to substitute self-oblation for self-culture, and self-sacrifice for self-gratification. In other words, He asks them to reverse the whole bent of their thought and concept of life and to set before themselves a conception of life diametrically opposed to that which they for centuries had held.

And how needful such teaching is today, for we still have the "Greeks" with us. Every philosophy or religious teaching that seeks to exalt self in any form is nothing but revamped Greek thought. As Greek thought did not have in it the seeds of moral regeneration of a permanent character, so we may expect no moral and spiritual regeneration of a permanent character by any and all systems of thought that teach self-culture and self-salvation.

The Church stands before the world as a huge organization of tremendous proportions. But think of the disproportion between activity and achievement. Why is this? I believe one explanation is that

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the initial step to fruitful service has not been taken. Either through ignorance or unwillingness, the vast majority of those who profess to be fellow workers of God in the regeneration of the world have never definitely hated and renounced the self-life; and it is because they are so much alive to self that they are so little alive to God.

We cry to God for power, but God cannot fulfill our request, because He is a jealous God and will not give His glory to another. To trust us with spiritual power until and unless we have first died to self would only be to feed our vanity and to promote our love of self-display. We seek great things for ourselves, and thus betray the fact that we do not want to follow our Lord, who, to achieve the great ends of redemption, had to go to a cross and die. We forget that He said: "If any man serve me, let him follow me," that is, follow in hating his life even unto death.

*"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"*

*"Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?"*

SUCH TEACHING makes the flesh quiver and the heart faint. But at this point, let us not be too discouraged. Even our Lord was troubled when He was confronted with the hour of His death. In verse 27 we read: "Now is my soul troubled." Frankly, those words speak encouragement to my heart, for it reminds me that though our Lord was indeed very God of very God, He also was very man

of very man. As one of us, He had a true human soul. Indeed, He had two distinct natures, although He was one person, and shall be one person forever.

But one nature was that of a perfect man. When He was born of a woman, He took unto Himself a human soul. Such human soul as He possessed was like unto yours and mine. It could be troubled. No man has yet been born whose soul has not been troubled as he faced the hour of his death. And this is true in the spiritual realm as well as in the physical realm. We do not want to give up our lives. We do not want to hate them, even though we know that we shall gain them by so hating them.

We fight against dying very much as the little corn of wheat might fight against being planted in the ground. Here is a little corn of wheat in my hand, and as the farmer-owner of it, I am very fond of it, for by it I gain my living. There are times when I talk to it very much like this: "Now, my little corn of wheat, it is time for me to plant you in the ground."

But in response the little corn of wheat cries out: "Oh, please don't bury me in the ground. Do you not know that if you do, I shall sink down into a place of darkness? I want the light, the sunshine, and the air! Please don't put me down there in the damp, dark folds of the earth, for if you do, I know I'll suffocate and then, before long, I will die, and that will be the end of me."

And so we speak, for as the corn of wheat has life in itself, even so has every child of God life in himself. Each of us is a live kernel full of latent life, containing the germ of boundless harvests. But—we do not want to die!

We forget that the life that is in us is only quickened and that the secret germ is only released by a rending asunder, a

disintegration in death. Down there beneath the bed of darkness, God has His laboratory and He carries on and completes that process of transfiguration which is the most wonderful one taking place beneath the sun. As dissolution takes place, the life germ begins to shoot upward, and ere long becomes luxuriant corn, laden with its fruitful ears.

Nevertheless, when one is confronted with the agony of dying, the soul is troubled. We are tempted to cry out, "What shall we say?" That is the question our Lord asked: "Now is my soul troubled. And what shall I say?" The next words are: "Father, save me from this hour. But for this cause came I unto this hour."

There is an hour in the life of each of God's children when he recognizes it is the hour of his death. It may come at conversion; it may come subsequent to conversion. For this cause have we come into the world. Paul puts it this way: "Death worketh in us, but life in you." May it not be that our people know so little about life in Christ because we know so little about dying to self?

"What shall I say?" Our Lord answers His own question: "Father, glorify thy name." With those words, I believe, our Lord, in His resignation and submission to the Father's will, came out into the sunshine again. The great trouble had passed off His soul, and He once more was holding high communion with His Father. He knew that He had come to do His Father's will, even though it meant going to the cross; but now He was quite satisfied. And His Father knew that He was satisfied, because there came a voice from heaven saying, "I have both glorified it, and will glorify it again."

I am not sure what these words mean, but I suggest, first, that the name of God had been glorified in the life of Christ,

[Continued on page 641]

Louis C. Williams photo



Springtime

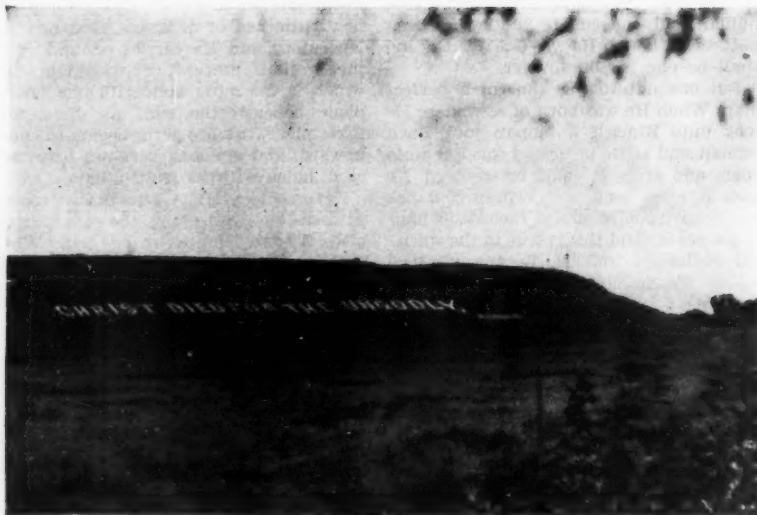
DOROTHY FINROCK

There's something about the springtime
With its cleansing showers of rain
That makes me want to cleanse my life
Of shabbiness and stain.

There's a charm in the greening hillsides
With their splashes of pink and white
That lifts me out of complacency
To a longing for truth and right.

And there comes the incessant yearning
That is never quite pacified
To be near the Lord of the springtime
And walk through the year by His side.





A Railroad Man's Sermon on the Mount

By FRED E. TAYLOR

THE WORLD'S largest permanent sign is a Scripture verse. Thousands of railroad men and Santa Fe passengers who pass "North Hill," on the outskirts of Arkansas City, Kan., read the huge words, built in white stone, "CHRIST DIED FOR THE UNGODLY," and go on their way, some to wonder about the origin of the sign, some to ponder its message, few of them indifferent. It is only a railroad man's unique way of testifying of his Christian faith—forty years during his life, and now ten years afterward.

Fred Horton was not doing a religious "stunt," as he trudged two and a half miles to those lonely hills each day for months, carrying rock and cement on his shoulders. Working alone far into the night, and retracing his tired footsteps home again, he said, "My heart burned within me as I communed with Christ on the way."

As a train dispatcher, a "guardian angel" of the railroad, Mr. Horton was responsible for the lives of train and enginemen as well as the thousands of passengers moving over the Santa Fe rails of his division. As he directed the trains and used the dots and dashes of the Morse code in order to protect their lives, this humble Christian was devising a means whereby he could fulfill his spiritual obligation to these same people.

"For several years my attention was attracted to these hills north of the city," he said, referring to "North Hill" and its environs, "and I wondered how they

might be utilized to the service of the Lord. Knowing that the Word of God is quick and powerful, far sharper than any two-edged sword, I decided to put a portion of His Word in this conspicuous place where the traveling public and the railroad boys might come in contact daily with that which would remind them of the realities of eternity. This portion ('Christ died for the ungodly') was selected because it directs immediately to the Lord Jesus Christ, who came all the way from glory to seek and to save that which is lost."

Fred Horton's conviction became "concrete" during the year 1900. He built the sign unassisted, using native rock and cement. The letters are built up three feet from the ground, standing sixteen feet high, and covering an area 465 feet long. They speak mutely what Horton would like to have expressed aloud to every employee and passenger under his care as a dispatcher.

This project was of such definite railroad origin that Christian railroad men in other parts of the country also think of it as their message to the world. It is often called "A Sermon on the Mount," or, as its builder liked to call it, "The Sermon on the Hill," and the hill, which is city property, has come to be known also as "Inspiration Hill."

The city and the railroad have even shared in the publicity given the Scripture text during the almost fifty years of its existence. Numerous inquiries have

been received by the Arkansas City Chamber of Commerce by travelers. Some are interested as to its origin and purpose, while others write because they are touched by its message. Each letter was carefully answered by the originator of the sign during his lifetime. However, only he and his Lord knew how many were brought under conviction by the text or how many were led to Christ through the resulting correspondence.

Fred T. Horton was born in Galesburg, Ill., in 1860. He came to Arkansas City in April, 1889, just six days before the opening of "Old Oklahoma," and began his thirty-eight years as a train dispatcher for the Santa Fe Railroad.

He was known to thousands of people as a Christian gentleman. Temperate and deep thinking, he was classed as one of the best Bible students in Kansas. He read the Bible constantly, and, needless to say, his favorite passage was Romans 5:6, "Christ died for the ungodly." It was on his faith in this passage that he lived.

A fellow railroad man's opinion of Horton is revealing: "Calm, unhurried, he will long be remembered as one of the Santa Fe's shrewdest and best dispatchers. He loved his job."

"I recall the time Mr. Horton was in the Santa Fe Hospital at Topeka at the same time I was there. Every morning after the doctors had made their rounds, he would take his Bible and visit every patient on that floor and in other parts of the building. He would sit down by their beds, read to them from the Bible, and talk with them a few moments about the subject nearest his heart. (Only a railroad man who has been in a railroad hospital and understands these men knows how few could get away with that!) We shall let his letters, 'Christ died for the ungodly,' be his lasting memorial."

After fifty years there is still a very tangible and reverent interest in Horton's text on the part of the citizens of that community. Its maintenance since his death has been sponsored variously by the Boy Scouts, the newspapers, the Chamber of Commerce, the Kiwanis Club, railroadmen's wives, and others. (This huge Scripture verse requires 100 pounds of Bondex cement paint to keep it readable.)

Horton gave of his labor, time, and worldly goods to write that message in stone. Hundreds of thousands of people have "read as they rode" and been blessed by the bold testimony of a railroad dispatcher who did more than his job, and dared express his Christian conviction in an original way.

WINNING PEOPLE TO CHRIST

Said a minister to us recently, "Well, I simply have not the evangelistic gift." We wonder how much prayer, how much thought, and how much energy he puts into soul-winning work? Does he work at the job, or is he simply lying down on the job? Professor Francis G. Peabody once said: "Capacity grows out of desire much oftener than desire grows out of capacity. Moderate gifts, sincerely consecrated, often develop great powers."—*Watchman-Examiner*.

Here Is A Door— Come In!

By Edwin Raymond Anderson



(II Cor. 4:4), they prefer ruin to remedy, and excuse that which is robbing them of this life and ruining them for eternity. "Ye will not come to me, that ye might have life" (John 5:40), so said a grief-stricken Saviour who was spurned and sneered and smitten by the very ones that needed Him most.

A person trapped in a sinking ship cries out for the lifeline. One who is encircled by flames in a fire-swept building flings himself willingly into the outstretched lifeline. Men will do anything and everything to save their bodies from destruction, but, alas, many of them care not for the creeping cancer of sin which is effecting a far deadlier destruction against their precious souls!

The offer of salvation is full and free. "Christ died for our sins" (I Cor. 15:3), and that death has paid the price and flung open the "remedy door" of divine grace, seeing that, "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). There are no class distinctions at Calvary; the precious flow of blood avails for all—"without money and without price" (Isa. 55:1).

I AM THE DOOR: by me if any man enter in, he shall be saved" (John 10:9). Jesus is the Door unique! There is never a "closed" sign. There is never an admission fee. There is never an "open certain hours on certain days" notice. There is no questionnaire as to class or position or race.

There is never a "keep out" warning posted over the holy portals. For this Door has broken down and carried away all other doors! None are excluded, all are included. None are too high that they need Him not, none are too low that they need to fear Him. This door is the divine Deliverer!

It has no lock. It swings open at the faintest touch of repentance. It never jams nor sticks! It is not a revolving door, for you are either "in" or "out." There are no steep, wearying steps leading up to it. There are no wayside shrines at which to pause with trembling and uncertainty.

This door is not located at the long end of a darkened labyrinth. It is located at the "here and now" (II Cor. 6:2), not before a death bed. It is brightly illuminated so that none who desire to find it can possibly miss or mistake it.

It is a plain door, bearing nothing of elaborate fresco and intricate design, but it is a door that is marked out in the shape of an old rugged cross. This door is a Person, even the Lord Jesus Christ.

"If any man enter in he shall be saved."

Have you come in under this? Yours is the sin, His is the remedy. It is either the Door—or doom. Your doom will be your very own, if you bypass the Door. How shall we escape if we neglect so great salvation?" (Heb. 2:3). For the earthly refusal of this divine remedy there can be no heavenly remedy! "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).



Except It Die

[Continued from page 639]

in His doctrine and miracles, and all the examples He gave of holiness and goodness; and, second, it should be further glorified in the death and sufferings of Christ. In short, God glorified His own name in the raising of His Son from the dead after His Son had fallen into the ground and died that He might bring forth the harvest of fruit.

We must not get away from the cross here, for Jesus did not lose sight of it. Even if men did not know what was taking place before their very eyes, He did; and even these Greeks would be made to understand, for the people heard the voice and said that it thundered, while others said that an angel spoke to Him.

How little people understand that voice from heaven that confirms the teaching of the Son concerning the absolute necessity of dying if others are to live. They will not understand you when, like your Lord, you face the hour of death and are troubled in soul. They will not know that by your death the world will be judged and the prince of the world cast out.

Yet it is ever thus, for only by Christ's death upon the cross could the world be judged; only by His dying upon the tree could the prince of the world be cast out; and only by His being lifted up from the earth could men be drawn to Him.

Here we have the full teaching of our Lord concerning the need of redemption, being met only by His dying on the tree. And today we see the blessed fruit of His death. His cross has become the gathering point of the chief of sinners; as a divine magnet He has drawn to Calvary a multitude of guilty and broken hearts that no man can number. There is something in that cross that conquers men.

*"Hath He marks to lead me to Him,
If He be my guide?
In His feet and hands are wound prints,
And His side.*

*"Is there diadem as monarch
That His brow adorns?
Yea, a crown in very surety,
But of thorns."*

But what does this mean to our service for Christ? He said: "If any man serve me, let him follow me; and where I am, there shall also my servant be." We must never forget that we shall be held accountable for our service, of what sort it is; nor can we give proof to the world that we are His disciples if we do not go the way He went. Suffering and self-denial play a real part in the life of the

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A DOCTOR recently returned from Haiti asked this interesting and suggestive question: "Which of these two persons do you think is the more unfortunate—a person who is slowly dying from an unknown disease for which there is no remedy, or a person who is slowly dying from a known disease for which there is a remedy, but that remedy is so high in price that it is beyond the reach of the average person?"

The doctor told of his medical experiences while in Haiti. "There are thousands of people there afflicted with a loathsome disease called yaws, which will prove fatal for the simple reason that they do not have the money to purchase the required medicine or to apply for the necessary treatment. My heart sinks when I think of them, for they are so near to hope and yet so very far away."

BUT THERE IS a greater disease than yaws, and a greater tragedy connected with it. The disease is sin, and it is a dread disease whether men admit it or not. "All have sinned, and come short of the glory of God" (Rom. 3:23). "We are all as an unclean thing" (Isa. 64:6), so says the Word of God. Sin is the "cradle-to-the-grave" disease, and beyond that into the very outreaches of eternity, where "the blackness of darkness forever" (Jude 13) is the final result. However, there is a greater tragedy connected with this disease of sin. There is a remedy that is effective and powerful and permanent, within the reach of all, made blessedly available for every stricken heart—but men will not accept it! Blinded by the god of this world

August in Amsterdam

TWO NEW CHURCH ORGANIZATIONS WILL TRY TO BUILD SOME BRIDGES IN THE CITY OF BRIDGES

AMSTERDAM is a city of ninety islands, separated by the crisscrossing of dozens of canals that wind through the historic city and out to the Zuider Zee. It would be a crazy patchwork of isolated segments were it not for the three hundred bridges that tie it together. Like Venice, Amsterdam is known as "the city of bridges."

Protestantism, too, is a city of islands divided and subdivided (see "The Streams of Protestantism," p. 635) until the outside world scarcely sees any cohesive ties and readily adds Christendom's disunity to its list of objections to the Christian message.

But in August two Protestant Church groups will meet in Amsterdam to try to build some bridges. Representatives of 134 denominations, coming from 39 nations, will convene August 22 in the first assembly of the World Council of Churches, which has been twenty-five years in the making. Ten days earlier, a smaller group of evangelicals will meet in protest to form its own International Council of Christian Churches.

The delegates to these historic meetings will just be concluding their deliberations when Amsterdam is turned into a lively festival ground for Queen Wilhelmina, an ardent Protestant, who will on August 31 celebrate her fiftieth year on the throne—the longest reign of any existing constitutional monarch.

It will not be easy for Amsterdam to house the delegates and celebrants who will come for these history-making events. Indeed, Youth for Christ leaders, who were planning a World Congress on Evangelism in Amsterdam August 1 to 8 (see MOODY MONTHLY, October, 1947, page 85), found it more advantageous to switch to Beatenburg, Switzerland, and will hold their sessions at the Beatenburg Bible Institute, August 10-22, where sleeping accommodations for the three hundred expected delegates will be available, and students will be used as translators and interpreters.

By February the World Council of Churches had 800 accommodations promised in sixteen Amsterdam hotels and was busy trying to turn up space for 400 more. They were discouraging all but the 450 official delegates, their 450 alternates, and necessary conference workers from going to Amsterdam; their constituents back home, whose leaders have talked of little else for many months, would be kept well informed. Delegates at Amsterdam will claim to speak for 350,000,000 members in their respective denominations—Protestant, Greek Orthodox, and "Low Catholic."

Much preparatory work already has gone into the World Council of Churches' first assembly. After years of agitation, meetings at Oxford in 1937 and Utrecht in 1938 actually set the machinery going, but the war years intervened before study commissions could get on with their spade work and this first assembly be convened.

The theme will be "Man's Disorder and God's Design." Delegates will bring with them four volumes containing the results of pre-conference study by its commissions, carefully hammered out after months of collaboration by thirty-seven authors and consultation with hundreds of preachers, educators, and laymen both here and abroad—an "ecumenical study" they call it. The titles are: *The Universal Church in God's Design*, *God's Design and the Church's Witness*, *The Church and the Disorder of Society*, and *The Church and International Affairs*. Prominent among the American contributors are Reinhold Niebuhr, Kenneth S. La Tourette, John A. Mackay, John Foster Dulles, and Bishop G. Bromley Oxnam.

What Are They After?

World Council leaders are seeking a unified Christian voice on political, economic, and social problems—a basis for working together on these issues. This is the "ecumenical movement" of which we have heard so much in recent years.

These motives on the surface seem commendable enough, but some onlookers are wary of the anti-denominational spirit of many WCC leaders. "Many evangelicals would rejoice," they say, "if there were a sincere effort afoot to approach the problems of unity in the light of the teachings of the Holy Scriptures, but the WCC unioners have no such desire. They would overlook the serious doctrinal disunity of Christendom and just 'get together,' 'work together,' 'present a united front,' and thus gradually transfer ecclesiastical authority to a central super-Church. Their desire for unity is a mere expediency in order to hierarchical power—a power that can match Rome in political world strategy" (*United Evangelical Action*, February 15, 1948, pp. 12, 13).

Thus the Lutheran World Federation, meeting in Lund, Sweden, last summer, was skeptical about WCC's plans because they seem to be aiming at organic unity and the erection of a dangerously powerful World Church. (Dr. F. C. Michelfelder, executive secretary, has characterized the WCC leaders as "ecumaniacs.") But they also had another ground of opposition. To them, the theological structure of WCC seemed compromising.

The first weakness of the World Coun-

cil is its apparent belief that uniting the churches will give them almost automatically a powerful Christian witness and make the world sit up and take notice. If this were true, what would the world notice? Actually there is little talk of the gospel of Jesus Christ in World Council circles. Its published literature concerns itself chiefly with political, economic, and social questions approached apart from the necessity for redemption, and most evangelicals feel that even their stress on evangelism falls far short of the scriptural view. This seems obvious enough when we realize that the "Christian" message that WCC proclaims must be one to which all of its membership can subscribe, and its members are a mixed multitude. WCC is not strictly Protestant, nor is it completely evangelical. It is riddled with Unitarianism, and in America its advocates include practically all of the liberal leaders and modernists who have vitiated or mocked the gospel message.

"The World Council of Churches is a fellowship of churches which accepts our Lord Jesus Christ as God and Saviour." So says the constitution, but an official publication of the WCC goes on to explain: "The basis is not a creedal test to judge churches or persons. . . . The Council does not concern itself with the manner in which the churches interpret them. . . . It will therefore be the responsibility of each particular church to decide whether it can collaborate on this basis" (*The World Council of Churches*, published by WCC, Geneva, Switzerland). The World Council is representative of the decadent condition of the Church in America. It includes some conservatives and every shade of liberals.

This is WCC's most serious fault. Having committed itself to unity, it must maintain that unity at any cost. In this case, it is at the cost of pure, biblical Christianity.

Some delegates will go to Amsterdam with the avowed purpose of steering the Council away from a true evangelical position. Others will be more deceptive, but will have the same motive. Still others will go with a desperate hope for a true evangelical unity, and will seek to prevent further abandonment of the truth within the structure.

Thousands upon thousands of American church members will stay at home and pray for the Amsterdam meetings, believing, unfortunately, that Protestant unity is a worth-while goal in itself and believing that the creedal basis has safeguarded the Council from compromise.

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Moody Monthly

Eve Knew John 3:16

A fascinating discovery

about "the Bible in a Nutshell"

By WILLIAM T. CARLE

EVER, OF COURSE, never saw the Gospel by John, nor the verse in the third chapter with which we are all so familiar and which has been well called "the whole Bible in a single sentence." But Eve knew its truth.

She knew that in order to remove the curse which was pronounced on man's sin in the Garden of Eden, the intervention of a divine man would be required. That is a startling statement, but here is the proof.

In Genesis 4:1 we read: "She [Eve] conceived, and bear Cain, and said, I have gotten a man from the Lord." But I shall never forget my astonishment some years ago when I was reading that chapter in the original Hebrew. Here is what I read: "She conceived, and bear a son, and said, 'I have gotten the Jehovah man.'"

I supposed that I must be wrong, as I am a poor student in Hebrew, although the sentence is a very simple one, like "The dog caught Tabby, the cat," in English.

To translate it as it is done in the King

James Version requires that you strain the language unduly.

For a long time I mentioned the matter to no one. Then one day I asked my friend Rev. Engwald Iverson, a Presbyterian Sunday school missionary in Medford, Ore., about it. To my surprise and great delight he replied, "I studied Hebrew under William R. Harper, and that is the way he translated it."

Months later I was in Catskill, N.Y., and I passed by a Hebrew synagogue. I sought out the rabbi and asked, "What is wrong with our making Eve say, 'I have gotten the Jehovah man'?" "Grammatically, it is absolutely correct," he replied.

By this time I was getting highly interested in Eve and her son. One day I wrote to thirty-two theological seminaries of various denominations asking, "What is wrong about translating Genesis 4:1 thus?" Everyone replied that grammatically it is absolutely correct. Some said it was also theologically correct. One informed me that Martin Luther so translated it. Several stuck up for my contention.

I got down Adam Clarke's commentary and found him testifying that nearly all commentators are convinced that Eve thought she had given birth to "the promised seed" which was to bruise the head of the serpent (Gen. 3:15), but many of them could not accept these thoughts because it seemed to them too advanced for her day. Therefore, no matter how hard Eve tried to express her faith in a divine Redeemer, the Hebrew professors and Bible commentators in general would not allow her to do so.

The phrase would be all right, they say, in the mouth of Mary, but not Eve. They forget that she had lived in close fellowship with God, and they assume that she asked no questions when God gave her the promise of Genesis 3:15 regarding the seed which should come from her.

What difference does all this make? Just this. If Eve knew that her sin was so heinous that it could be removed only by the intervention of a God-man, then Moses must have known it too, or he could not have recorded her words; and since Moses knew it, it is almost certain that all of the old Hebrew prophets knew. That explains why our risen Lord could say to those two disciples on the Emmaus road: "O fools, and slow of heart to believe all that the prophets have spoken: ought not the Messiah to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

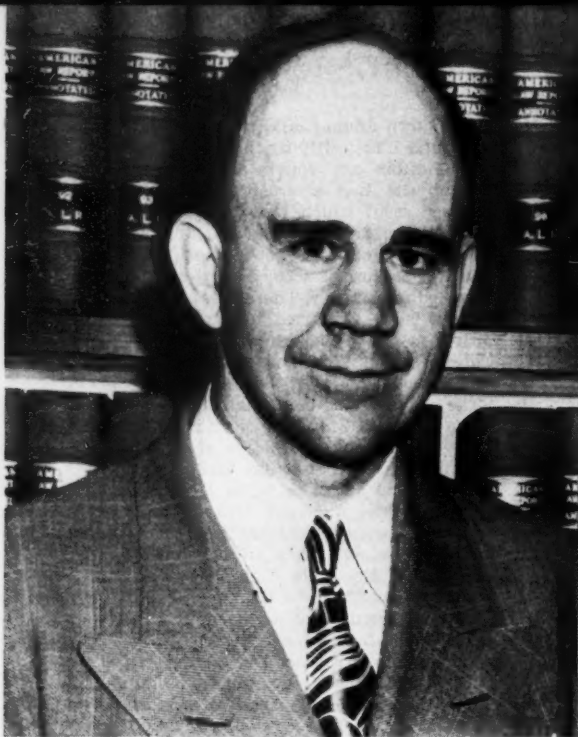
Certainly He expounded to them the things concerning His resurrection, the things concerning His atonement for sin which had at last been accomplished after years of prophetic foresight.

From the time of the first sin, God had prescribed the remedy. Recently I saw this statement: "Abel's offering was not

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Poppies are knee high and spring is in the air in southern California. Muench photo.





Sam Morris, radio preacher extraordinary, has liquor forces scared. "Our most dangerous enemy," they say.



A Whittier, California, merchant shows what initiative can do in combatting liquor advertising. His counter sign caused removal of the wine ad (see inset).

Is America Going Dry?

By ELISABETH FLETCHER

Two things are sure: The liquor interests are lawbreakers, but conservative Christians aren't doing much to stop them.

WHETHER OR NOT alcoholic beverages are on the taboo list of conservative Christians probably has never been a question for debate. By far the great majority are "total abstainers," and can glibly recite the evils of drunkenness as well as the Scripture passages which denounce it. If there are a tiny minority of "moderate" or "social" drinkers, they are careful to keep their activities quiet. The accepted pattern of living does not include liquor.

But why doesn't it? Do we know of true, sensible reasons why we should not drink? Or do we abstain merely because it is customary in Christian circles? Do we feel that liquor is an evil to be kept from our children and our neighbor's children—and do something about it?

These questions are not as heretical as may appear at first glance. The problem of temperance in the United States and in the world is of growing importance. It is vitally linked with national defense, with increasing divorce and crime rates, with lowering moral standards and consequent disregard for religion. Yet many Christians are not sufficiently acquainted with the facts to have an intelligent opinion on the subject and to actively aid in the crusade against

this particular "work of darkness."

It is important to realize, for one thing, that the distillers and their teammates are on an all-out crusade. The \$150,000,000 that they spend annually on advertising is not limited to selling their products. Much of it goes for "anti-dry" propaganda—for ads like the recent one titled "Is Prohibition Coming Back?"

In their own journals they editorialize worriedly over the increasing strength of the dry forces, and the strangulation which they fear is coming. Last winter when the government requested that they help save grain for Europe, they were horrified at the implication that the dries might be gaining power in the government! And whenever they hear that a local election is featuring a dry candidate or a local option vote, funds and fast-talking politicians are rushed to the scene.

In elections, they are not as successful as they might be. Of approximately 20,000 local options since repeal, the dries have won more than 12,000. Actually one-third of the nation is dry, a dangerous percentage for the distilling industry to overcome.

But in advertising they are undeniable champions. Thousands of billboards, magazines, and newspapers in the na-

tion carry attractively designed, expensive colored liquor ads. *Life* magazine alone received at least six million dollars in liquor advertising in 1946, and only recently two prominent Curtis publications were added to the advertisers' list.

They teach America subtle lessons: that the epitome of evening comfort is an easy chair, soft slippers, and a glass of So-and-So's best whiskey; that the most popular women drink a competitor's brand; that "men of distinction" and leaders in the business world have just switched; that, in short, life simply isn't complete without beverage alcohol.

Unfortunately, those same magazines do not carry attractive, expensive ads placed by churches and temperance leaders to give the real key to abundant living.

HOW ABOUT the radio? The recent quarrel between Columbia Broadcasting System and Sam Morris, considered by the wets as their most dangerous opponent, merely served to accentuate the fact that many of the most enticing commercials and entertaining programs are presented in the interests of liquor. Of course it is not too difficult to understand why the radio stations are willing to sell time to such high paying and, it must be admitted, often high quality programs. But why are there so few temper-

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ance programs of equal quality and appeal, so few Christian "commercials" that will lead America into the fold of the Good Shepherd?

One of the less obvious answers to such a question was also uncovered in Mr. Morris' debate. For some inexplicable reason, many radio networks and stations are reluctant to give or sell time to religious and moral propaganda. Hearings on the ill-fated Capper Bill to prevent liquor advertising brought out some embarrassing facts along this line. It seems self-evident to many Americans that wet propaganda on the air is not always "in the public interest, convenience and necessity," as required by the Federal Communication's Commission licenses that each station must obtain. Then, too, a part of the law governing vendors and purchasers makes requirements that are dubiously enforced:

(1) No vendor shall make statements recklessly; (2) make any false, misleading or deceptive statements; (3) create any false or misleading impressions; (4) tell only a half truth, which is the equivalent of concealing the other half; (5) fail to disclose any known or lurking danger in the use or misuse of the article offered; or fail, when dealing with the inexperienced, to reveal everything about the article, so as to put youth on an equal footing with the vendor.

What alcohol ad portrays the pitiful state of the alcoholic or the ruined woman? Is not that "concealing the other half"?

One of the most blatant examples of misrepresentation, however, occurred in a recent essay-type newspaper advertisement titled "Is Prohibition Coming Back?" distributed over the nation. It began with a blatant lie that was undoubtedly swallowed wholesale by the too-young-to-remember generation in America: "After the first World War, prohibition was slipped over on the people of the United States by propaganda, started during the war, that it was necessary as a war emergency."

The truth of the matter was that no amendment of the Constitution was ever so overwhelmingly supported, being approved by the legislatures of forty-six states. And it was not "slipped over," but was, rather, the result of more than seventy years of pro and con discussion.

The article went on to say that "certainly the dry propaganda mill is working overtime again." It discussed the reasons the distillers felt the hot breath of prohibition on their necks, and expounded the sacrificial efforts of distillers during the war. Then, after presenting other arguments against cutting their grain supply for the Marshall Plan, the writer closed with these dramatic comments in bold, blackface type: "We do not believe it (the Marshall Plan) can be done by weakening our home economy through the loss of billions of dollars of revenue for national, state, and local government; or by throwing hundreds of thousands of American workers out of their jobs."

Everyone agreed—until it was revealed that such statements were merely scare propaganda. While it is true that the federal government received nearly two and a half billion dollars in liquor taxes in

1947, it is also true that they spent many times that much in caring for the victims of that liquor, the criminals, the drunken drivers, the broken homes, the alcoholics.

And President Truman himself made the following comment on the "hundreds of thousands" who would be out of jobs: "The report now shows that only 965 workers were actually let off because of the shutdown [last winter], and that the United States Employment Service was able to place 551 of these in new jobs. The result is that only 414 distillery employees are out of work, 414 contrasted with the hysterical estimates of more than 50,000."

PROBABLY THE MOST effective anti-prohibition tool that has yet been used by the distillers, however, is a soft-spoken statement something like this: "Oh, but prohibition failed! And since it failed once, it would be folly to try it again." True, perhaps that same type of prohibition would be foolish to try again; yet certainly we need some type of legislation to control the liquor industry. But did prohibition actually fail?

A book has been published recently under the title, *Prohibition at Its Worst*, which attempts to answer that question.

SIX FACTS Scientifically Established

Haven Emerson, M. D.

Ex-President American Public Health Association; professor at Cornell University; lecturer at Columbia University; a foremost authority on the alcohol problem.

1. Alcohol is a depressant narcotic drug and not a stimulant.
2. Its effects are almost entirely, if not wholly, due to its toxic damage to the central nervous system, the brain and the spinal cord. The thing which distinguishes man from the brute is these higher faculties which alcohol dulls or destroys.
3. It is not properly describable as a food that forms a part of any wholesome diet. The body cannot retain or assimilate it, therefore it cannot repair or assist the development of the body, nor can it be incorporated into any human tissue or organism. It can only replace heat by its uncontrolled oxidation within the body.
4. The life-saving reflexes of the body are retarded from 5% to 10% by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be defined under the law or by the police as indicating "intoxication."
5. There is no form of human activity, so far tested, which does not show inferiority of performance as a sequel to the ingestion of alcohol.
6. There is no evidence that human health is improved as a result of the use of alcohol. The normal human being is not benefited in any way by alcohol at any age.

It brings out, for example, that government officials during prohibition were not entirely sold on the idea. The Secretary of the Treasury at one time was the biggest distiller in America! Others were in equally ludicrous positions.

Furthermore, the sharp contrasts between prohibition and repeal are obvious even to the superficial observer. Twenty years ago one could travel nearly anywhere in the nation without seeing a whiskey billboard, a flashing tavern sign, or a dark street where women required double escort. Radios did not glowingly, continually portray the wonderful sensations of drink. Trains were not "whiskey specials" with half sick drunks in the aisles.

"But the bootleggers! The speak-easies that lured young people into trouble!" say the anti-prohibitionists. All right—the bootleggers. In 1947 (not 1927), the federal government seized 6,053 illicit stills, not to mention the number seized by state and local authorities. A writer in *The Presbyterian* recently claimed that "illegal manufacture of liquor increased rather than decreased after repeal . . . to avoid paying taxes."

As for speak-easies, the same writer asserts that "the effect of speak-easies on youth shrinks into insignificance compared to what taverns, roadhouses, cocktail bars and night clubs are doing."

And it is undeniable that drinking has increased in frightening proportion since 1933. Only 35 per cent of the nation now claim to be total abstainers. In the first year after repeal, according to the Department of Commerce, total sales of distilled spirits, wine, and beer were two billion dollars. Last year the total was nine billion. Add to that, for example, the one billion dollars that industry claims was lost because of alcoholism, or add the incredible sums spent on crime and other by-products of alcohol. This, while we spend only three billion dollars a year for education!

Such statistics talk. They are the sort of statistics that keep the wets clamoring for more drinkers, to strengthen their political power. Women were the former targets. However, now that a proportion of about 74 women drinkers to every 100 men drinkers has been reached, the next goal is the coming generation. "Every graduation class in America must be sold and kept sold!" the president of the Brewing Corporation of America said not too long ago.

TO A CHRISTIAN reading such dismaying facts, the inevitable question must be, "What are we doing about it?" Unfortunately, we are not doing very much, although someone has estimated that twenty million people are now actively engaged in the temperance cause. A survey of some of the leading organizations and their methods may help us to visualize the picture.

The Methodist Board of Temperance is probably most aggressive of the single church organizations. With zealous Bishop W. E. Hammaker at the helm, they make use of several different media for alcohol education: dry legislation whenever possible; a monthly periodical for

[Continued on page 690]

You Need Not Worry

By F. JOHN CARTER

WORRY AND ANXIETY bring untimely death to more people than do war and automobiles. All of us will admit that it is foolish to worry, yet "what fools we mortals be," for almost everyone worries at one time or another.

But worry is an indication that trust in God is at low ebb. A small boy received a Bible picture card at Sunday school on which appeared the text, "Have faith in God." As he rode home on the streetcar he dropped the card and a gust of wind blew it out of the window. "Stop the car! Stop the car!" he cried. "I've lost my 'faith in God.'" Whenever we worry, it's time for us to stop and regain the composure which a vital faith in God will provide.

Worry can be called by various names, but let us think of it as chronic fear. Frequently the causes of the fear are purely imaginary, although in many instances they are quite real. Fear is a God-given emotion which serves a very useful purpose. When a person is suddenly faced with danger, he needs an added supply of physical and mental energy to cope with the situation. Fear stimulates that energy. Glands rush into accelerated action, blood pressure increases, heart and lungs work harder, and both mind and body are keyed up to meet the challenge.

When fear is prolonged beyond the useful point, however, the unnecessary stimulation of bodily functions results in debility, which if long continued, leaves in its wake a train of physical, mental, and spiritual ills. It's like letting the hot water run in the kitchen sink after the dishes are washed. It serves no useful purpose, but only runs up the gas bill.

Worry is useless. One-third of all who seek the advice of doctors suffer from ailments that can be traced to a disordered state of mind and spirit. Just as asthma and arthritis may be the outcome of unwholesome mental attitudes, so certain sicknesses can be caused by worry. Often doctors find nothing organically wrong with persons who complain of pain, but significantly when they state their problems and worries cease, their pain vanishes.

Worry is futile. It is even worse than that, because it does positive harm. The American Standard Version of Psalm 37:8 reads: "Fret not thyself, it tendeth only to evil-doing." Another version puts it: "It does nothing but harm."

Worry can be cured. The physical, mental, and spiritual aspects of worry have mutual interrelations. It is not surprising that a vicious circle is often set up, involving body, mind, and spirit. For worry to be cured, the circle must be broken. It can be broken and, depending on the

nature of the case, the breaking point will be found in one or the other of the three realms mentioned.

The Physical Realm

A person may be under par physically. He finds it difficult to be cheerful or to react normally. He begins to worry. Mental sluggishness leads to laxity in prayer and communion with the Lord; and the means for combating worry are lost. In a situation of this kind, the logical place to attack is on the plane of the physical, although certainly the other aspects must not be ignored. It may be wise to consult a doctor.

In other cases the physical element in worry may be the natural result of personal conduct that needs to be corrected. For example, one may worry because of lack of sleep, which is caused by drinking too much coffee or attending too many social functions. The remedy is obvious.

The Mental Realm

Worry has sent many a person to the psychiatrist or even to the hospital, but many of these trips might have been avoided if the following suggestions had been followed.

Have a constructive attitude. Face the facts of your circumstances boldly, with a firm trust in God. Resolve that, with His help you will change the unpleasant situation into one more agreeable, if possible. But if some situations cannot be altered, resolve that with God's aid you will adopt an attitude toward them that will make you the victor. Paul said: "I can do all things through Christ, which strengtheneth me" (Phil. 4:13).

Take an attitude of non-resistance. This isn't always the best solution, but there are times when this makes good sense. A Negro janitor got along splendidly with his tenants, although his predecessor had always been in difficulty. On being asked how he managed so well, he smiled and said, "I put my mind in neutral and just let them push me around." He sacrificed a certain amount of personal freedom, but he gained a desirable end.

Cushion the shock. There are times when non-resistance is anything but wise. Then an attitude should be adopted which cushions the shock of unpleasantness. This can be illustrated by the manner in which a baseball player catches the ball. He does not resist the ball by forcing his hands toward it as he catches it, but softens its impact by drawing his hand toward him, slowing the ball down gradually.

Applying this principle, a person may refuse to expose himself all at once to the full shock of a given situation. He takes his time to analyze it and think it

through before coming to a final decision. One's attitude in a time of testing is all-important.

*"Trouble's an ounce, trouble's a ton,
Trouble's what you make it.*

*It's not the fact that you're hurt that counts,
But only, How did you take it?"*

Don't try to forget. A deliberate attempt to forget will often drive things deeper into the memory. The simplest mental antidote for an unpleasant situation is to focus the mind on something else. Get occupied or preoccupied with other matters. When the unpleasant thoughts strike, turn your mind to a healthful subject. Get occupied with it, and the undesired thoughts will be shut out. At other times try being busy with constructive activities before the disturbing thoughts seek admittance, and you will have no room for them, because the mind is preoccupied.

Remember that just as water in a container can be displaced by, say, gravel, so objectionable things can be replaced in the mind. Paul advocated this. He enjoined, "Be careful for nothing." And as a means of fulfillment he goes on to suggest, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil 4:6-9). This is the practical value of "Keeping your eyes upon Jesus."

Because so much of worry arises from thought of ourselves, it is well to think constructively and helpfully about others. Set your mind to think on their good points. Plan ways and means to help and encourage them. Pray for them. The Lord Jesus Christ was always alert to help others, and nowhere is it intimated that He worried.

The Spiritual Realm

One famous psychiatrist, who has had tens of thousands of consultations, reveals that the problem in most cases is that of finding a religious outlook on life. Surely to a Christian God's answer to worry is the supreme one. The spiritual aspect of the cure for worry can include the following suggestions.

Acknowledge worry to be sin. It harms the body, distorts one's view of life, and violates specific commands of the Bible (Matt. 6:25, 31; Phil. 4:6; I Pet. 5:7). When a Christian comes to regard worry

[Continued on page 654]

Longela's Top Knot

A TRUE STORY FROM ZULULAND

By Alan Livingstone Wilson

Illustrated by Phyllis Brannen

LONGELA ROSE effortlessly from the communion rail, her black, polished face radiant with joy, her sloe eyes gleaming happily. Pastor Nodola shouted "Hallelujah!" and his black congregation echoed the shout with abandon.

They had prayed long for the salvation of this heathen Zulu woman, but they had prayed with a sympathetic understanding, for was not Longela's husband and master a heathen of the heathen, an inveterate pagan, a staunch believer in the thousand and one taboos of the Bantu, and a hater of the white man's religion?

But even the knowledge that a probable lashing with a cruel cane awaited her when she reached her humble *kya* could not smother in Longela's breast the joy that she was saved! Her sins were forgiven! Her rebellion was ended, and she knew that despite the swarthiness of her skin her heart was white in the sight of Unkulunkulu—the "Great-Great"—the

God of the heavens and the earth. Hallelujah!

Women flocked about her, giving her the limp yet sincere handshake peculiar to the Zulus, and wishing her well in her home life under the new regime.

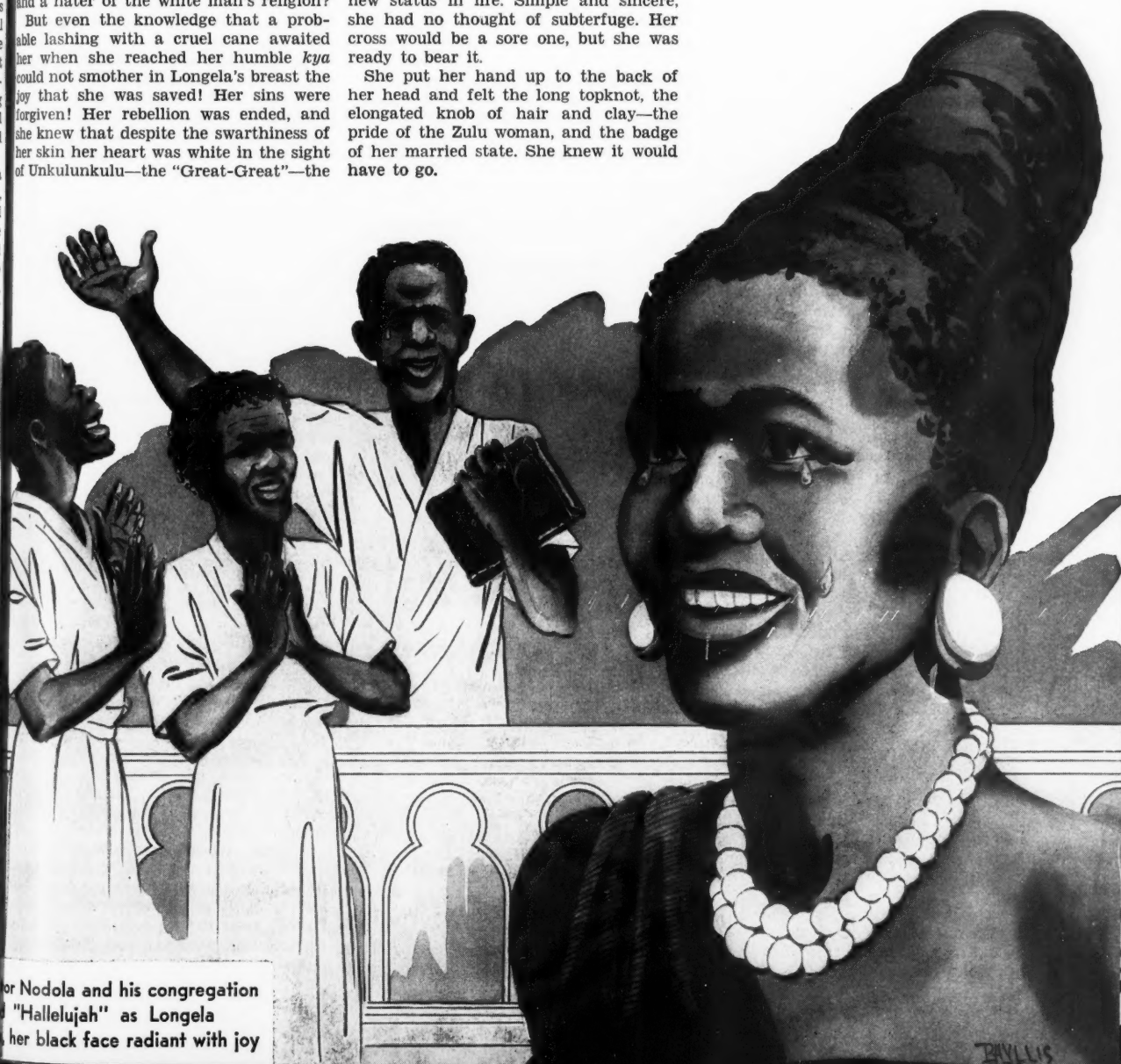
As Longela trod her barefooted way over the winding footpaths that traversed hill and vale between the whitewashed mission station and her husband's cluster of grass huts, she thought somberly of her new position. The warm feeling around her heart died somewhat as she thought of all the implications of her new status in life. Simple and sincere, she had no thought of subterfuge. Her cross would be a sore one, but she was ready to bear it.

She put her hand up to the back of her head and felt the long topknot, the elongated knob of hair and clay—the pride of the Zulu woman, and the badge of her married state. She knew it would have to go.

All the saved married women of the mission had sacrificed theirs, had let their hair go back to its normal shape. She trembled a little as she thought of her future. The other women who had defied the old taboos had, for the most part, kind, understanding husbands, Christians themselves—men whose belief in the old fetishes had loosened or had vanished.

Bolonga, her lord, was a fanatic when it came to observing Zulu ways. Had he not muttered fiercely when twins were born—and spared—in a neighboring kraal, and vowed they should be killed? Was it not their ways to put to death at least one in the case of a plurality of births? Had any good come of abandoning these cherished traditions? Did he not cling to the custom of refusing to kill any snake seen around the *kyas*—even in the grass roof or straw walls—because the spirits of his ancestors dwelt in their slimy bodies?

Did he not believe that after dark an awful monster—part hyena, part lion—seized anyone foolish enough to venture out, with dire results? Did he not attrib-



For Nodola and his congregation
"Hallelujah" as Longela
her black face radiant with joy

ute sickness of humans or cattle or crops to "evil wishing" and urge a "smelling-out" to discover the one who had used witchery?

Longela's face was very sober as she picked her way carefully across the shaky steppingstones of the creek, keeping a wary lookout for slinking reptilian life—"crops" or snakes—as she did so. In her simple, primitive way she sent up a dumb cry to God for help in the crisis that awaited her, and felt immediate relief.

Her face cleared. God had heard her; she knew it; she felt it.

She would do right and trust Him; He would not suffer her to be crushed beyond measure. But even if she had to die—she lifted her head proudly—she would meet her doom bravely like those martyrs the *M'fundisi* had told them of.

LONGELA, bring my beer!" the harsh voice rang out sharply, and Longela, cooking the *sadsa* (porridge) outside the hut next morning caught her breath quickly, and pressed her hand to her breast. "Yes, *inkosi*," she replied dutifully, and ladled out some of the thick, sweet beer from a huge clay pot into a smaller vessel, carrying it to her lord as he sat within the *kya*.

"Set it there! What—what have you done, woman? Have you gone mad?"

His face had suddenly turned that grayish color peculiar to the Bantu who knows the stab of fear. "L—look! Your hair—the topknot! G—gone! You have killed me!"

Longela fell on her knees before the man who held her body and soul in his grasp. She knew what he meant. To take down the topknot is, among the Zulus, equivalent to pronouncing the death sentence on one's husband; it is a curse; he will die. So runs the ancient belief.

Bolonga's voice rose to a scream of fury. "Unfaithful wretch! Evil one! Tell me, why did you do it?" The thick stick in his hand rose and fell with cruel force on the bowed back of the woman. Longela fell on her face, her groans and entreaties mingling. "Do not strike me, my master. No evil will befall you, for I have the promise of the Great-Great that if—oh—if—I obey Him no evil shall befall my dwelling—oooh—!"

A final blow and the scared native, muttering fiercely, stalked from the hut, his face a mask of fear and fury. He would go to the witch doctor; he must get some powerful medicine to ward off the curse his wicked wife had brought on him. He left behind him a shuddering, writhing form—a woman who could do nothing but utter broken cries and prayers, and wait for the burning pain to die out from her smarting shoulders.

UKUNZULU, THE WIZARD, made the most of his opportunity. He was cunning, and he saw in his visitor's perturbation an opportunity which his counterparts across the seas would have called "cashing-in."

He too feared the ancient taboos, but so much of his pretended magic consisted of trickery, he hardly knew what was real and what was engineered. Whether Lon-

gela's flaunting of an old custom would bring about her husband's untimely death or not, he didn't know. His mind was open on the subject, but he wasn't going to let his client know that.

The oracles had to be consulted, and he felt hungry enough to enjoy a feed of "goat-mutton"—he had had no meat for a week. Bolonga was desperate enough to agree readily to the purchase of a fat goat, though the animal evinced no desire to contribute to the science of divina-

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How Much More!

T. O. CHISHOLM

Today I peered into a lily's throat,
So exquisite, so pure, so passing fair,
And thought no hand of man had ever wrought

The loveliness I saw unfolded there;
Almost profane I felt my gaze to be,
For God Himself seemed looking back at me!

Then I recalled those dear, familiar words,

"If God so clothe" the lilies "of the field,"

So beautiful today, so soon to die,

How much more will He clothe His trusting child,

Made in His image, made for His delight,

Redeemed and ransomed, precious in His sight!

Again I thought of what the Master said
About the birds that flit from tree to tree,
Then dart from sight into the ambient air,

That fill the ear with liquid melody—
"Not one of these" in all the earth around

Shall fall, by God unnoticed, to the ground.

What then? If He so cares for birds and flowers,

How much more will my Father care for me—

For me, once hostile to His proffered grace,

But now, one in His heav'nly family!
O Master Teacher, none can teach like Thee!

O love of God, so loving even me!

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tion. It struggled hard, and bawled terrifically, but the man of magic made short work of it. With its entrails strewn on the sun-baked veldt between the two men—doctor and "patient"—the old charlatan squinted at the mess, and pretended that their position told some significant story.

He looked profound and grunted learnedly. "H'm. Bad medicine! Bad magic!" he intoned. "Your woman is undoubtedly in league with the Evil One," and he shook his grizzled, evil head.

Bolonga's eyes nearly started from their sockets. "You mean I will die?" he gasped. "The curse will work?"

Unkuzulu looked more profound. "I give you medicine," he grunted; "good medicine, but maybe it is not strong enough to counter the bad medicine." He thrust his hand into a leather bag and brought out a bunch of shriveled herbs, together with some evil-smelling powder. Adding some complicated instructions on their use, he named his fee—which was given reluctantly—and bade his visitor good-by, disappearing into his skull-decked hut with a shake of his gray head.

EXISTENCE FOR LONGELA took

on the aspect of a nightmare. It seemed to her incredible that life could ever have been gay, that the sun had ever shone that Bolonga had once smiled upon her and patted her encouragingly on the shoulder, that her neighbors and friends had once gathered happily round her simmering cooking pot and chattered and gossiped with scandalous abandon.

Haggard and weakened with constant floggings, shunned by her neighbors because she had dared to defy a taboo and thus sign her husband's death warrant, life would have been hell but for one thing—the mission station and all it stood for.

To get there she had to disobey the stern command of her man, but she would have died if she had not been able to have fellowship with the happy sisters, and to look into the honest face of Nodola and his buxom wife.

The pastor had braved the lion in his den, but so savage had been his reception from the infuriated Bolonga that he had sadly withdrawn, leaving his convert to fight her battle alone.

And fight it through she did, with true heroism. Communion with the Great Spirit above was the only other source of strength for Longela in those days. Fleeing for safety to a patch of bush a few hundred yards up the hillside, companion of the jackals and the snakes, dependent for food on the berries and roots and what provisions her mission friends could smuggle to her, she dragged out a dreary existence. While she grew emaciated in her body, spiritually she put on mighty stature. Her emancipated soul shone through her sunken eyes, and her former look of sullen ignorance was replaced by the stamp of the divine.

Then it began to dawn on Bolonga and his friends that he was going to live and not die, and the words of Nodola—when he had paid that ill-fated visit—recurred to the heathen husband with some force. "The Mighty One is stronger than any curse; more powerful than any taboo! He can banish evil influences; He can shelter you from harm; He can deliver you from evil!"

Was it possible that the white man's medicine was more potent than the *muti* of their fathers? Had Unkuzulu's remedies been responsible for warding off the curse?

No! Heathen as he was, Bolonga knew instinctively that the withered herbs and the vile-smelling powders had done him no good as far as the curse was concerned. Into his thick, heathen skull there seeped the conviction—slowly and painfully at first—

[Continued on page 668]

The Life of Separation

By NORMAN B. HARRISON

*There's grave danger surrounding this truth—
the danger of thinking you're free to choose.*

ESSENTIALLY AND necessarily the Christian life is a life of separation. Not that it may be, or should be, but it is. Not that we are to make it such; it is such by its very nature. To face the facts is to see that this is so.

There is genuine peril in exhorting people to enter on a yielded or surrendered life. We create the impression that the Christian life can be lived in two different ways—surrendered or unsurrendered. We imply that the former is merely a better brand, on a bit higher level, and that if one does not decide to surrender his life (his life, mark you, as though the Christian life were merely one's own human life), or if he counts the higher level too costly, then he can go on living the Christian life on the lower level. He is entirely free to decide which level will be his.

It is my conviction that if God's people would face the facts, understand the nature of the life in Christ, and set about to live it as an "all out" life, the Church of Christ could be transformed over night.

Identification Spells Separation

Basically, the Christian life is a matter of identification. By natural birth we were all identified with Adam in sin, in death, in the "condemnation of death." By a second, spiritual birth we became identified with Christ in the "justification of life" (see I Cor. 15:22; Rom. 5:10, 17-21).

This matter is at once so profound, and yet so essential to our understanding, that the Holy Spirit teaches it by the illustrative method, using three different figures, all within the scope of everyone's observation and experience. First, vine and branch, taken from the vegetable world. The branch has no life, no existence apart from the vine. Says Jesus, "Severed from me, ye can do nothing" (John 15:5). Second, head and body, taken from the animal world. The body is completely, continuously, and inescapably identified with the head. Third, bridegroom and bride, taken from the social world—a "one flesh" union, the two persons identified under the one name (Gen. 2:24).

A Three-Tense Experience

A brief consideration of these figures used to portray our relationship to Christ reveals the interesting fact that they naturally fall into a past, present, and future classification, thus comprehending the entire gamut of Christian experience.

When we accepted Christ as our Saviour, we were immediately grafted into Christ, as branches of the vine, thus to partake of His life and to have no existence or interests apart from Him.

The present life which is ours to live is constantly set forth in the epistles as a head-and-body relationship. What the head is to the body, unifying it, controlling its every movement and impulse, such is Christ to us for practical, every day living.

The glorious prospect of believers is that of constituting the Bride of Christ, the most wonderful, adorable Bridegroom of all the ages, thus to be set apart to Him and to bear His name in eternal love bonds.

A Past Accomplishment—His Cross

The cross separates everyone in this world, either to God or from God. When I accepted the Christ of the cross, by that act I became separated to God. In a very real sense, I did not do it; the cross did it.

Note well the past tense: "I have been crucified with Christ" (Gal. 2:20, R.V.);

"Knowing this, that our old man was crucified with him" (Rom. 6:6, R.V.); "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

Separated from what? "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). It is a double crucifixion: the world to me; I to the world. The world lost its appeal at Calvary. The cross created an utter cleavage. The affinity between us is gone.

If I want to be a worldly Christian, what must I do? Since Christ put His cross between me and the world, I must climb back over the cross—yes, over the Christ of the cross—again to associate with the world, and thereby defeat His purpose in dying thereon. To do so I must violate every basic principle of the Christian faith.

A Present Attachment—His Body

For the believer to be in a head-and-
[Continued on page 700]

Village Church. Devaney photo.



The Fall of Jericho

Studies in JOSHUA by Carl Armerding

Installment Seven: Joshua 5:13-6:27



ILLUSTRATION BY ROBERT FOSTER

*God's way may seem foolish—but it brings victory;
His way may bring dangers—but you must risk them.*

BEFORE THE BATTLE of Jericho actually took place, Joshua was granted a most extraordinary vision, that of a man with a drawn sword in his hand. This man was none other than the Lord Himself, appearing in a most unusual role. That this is true, is supported by the fact that the narrative continues with the Lord Himself speaking, without any indication that another has entered the scene.

But Joshua did not know at first who this Person was, so he went up to Him and said, "Art thou for us, or for our adversaries?" Now, under the circumstances there was nothing irreverent about that. Satan, as we know, has not been slow to transform himself into an angel of light in order to deceive the people of God. Therefore we are told to try the spirits, to see whether or not they be of God (cf. I John 4:1). That is exactly what Joshua did on this occasion.

When he discovered who it was that stood there before him, he "fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?" Joshua was a captain, but he recognized in this Person his Superior Officer. And like every good soldier, he was ready to obey.

But the first command he received had nothing whatever to do with military matters. He was told, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

This lesson in reverence, at this point, is most interesting, and of practical value for us now. How can we fight and win the Lord's battles if we do not know "the Captain of our salvation"? One of the greatest soldiers of Jesus Christ this

world has ever seen, said that his chief desire in life was to know Him (Phil. 3:10). Therein lay his success as a good soldier of Jesus Christ.

The very ground upon which this Captain stood became hallowed ground. The soil of Canaan, which had been utterly defiled by its filthy inhabitants, was made sacred by the presence of the Lord. That in itself speaks volumes as to the identity of this wonderful Person. This was none other than the One whom Isaiah saw in His regal glory as the royal Priest, whose train filled the temple (Isa. 6:1).

Daniel beheld Him as "the Ancient of days" (Dan. 7:9). Ezekiel saw Him as a man upon a throne of sapphire (Ezek. 1:26). John saw Him "in the midst of the seven golden candlesticks" (Rev. 1:13), and again as the Rider on the white horse, who "in righteousness doth judge and make war" (Rev. 19:11). Joshua's vision of Him was not unlike this last.

We have already noticed that this was a most unusual role for Him. We know from other scriptures that the Lord uses His sword only upon His enemies. In the well-known passage which refers to "the sword of the Spirit" (Eph. 6:17), we observe that this was for the purpose of fighting against wicked spirits in heavenly places.

The fact that in this fight we wrestle not against flesh and blood eliminates all thought of combat with human beings, whether saved or lost. No servant of Christ should ever use the Word of God as a sword on the people of God, nor even on a sinner, for that matter. Souls are not born again by sword thrusts. Neither are the children of God edified that way. Souls are born again by the in-

corruptible seed of the living Word of God. Saints are nourished by the sincere milk of the Word, and are cleansed by the washing of the water of the Word.

The sword is reserved for those who have opposed the truth and Him who is the truth; in other words, for enemies and apostates. Therefore when we see the Lord with a sword in His hand, we may know that He is about to smite in judgment.

We get a fine illustration of these distinctions in Psalm 45. In the second verse of that lovely song we have the Lord described as the One who is fairer than the children of men, One into whose lips grace is poured. An evidence of this was seen when He was here on earth ministering in the synagogue at Nazareth, where they "all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). But when He girds Himself with His sword (Ps. 45:3), the day of grace, as we know it now, will have passed.

When He appeared to Joshua as He did, the day of grace for Jericho, type of this wicked world, had just about passed. The city, as such, had closed its doors to the Lord and His people. The day of reckoning was drawing nigh.

The Plan of Battle

Joshua was assured of victory even before he began to fight. The Lord said unto him, "See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor" (Josh. 6:2). How this was to be achieved is next set forth. Six days in succession the Israelites were to compass, or surround, the city.

The host of Israel was apparently divided into four distinct parts. In the first division were the armed men (v. 9). This was followed by the seven priests "that blew with the trumpets." After them came the priests bearing the ark. And "the rereward came after the ark."

Nothing is said about Joshua's position in all of this procession. Neither do we have "the Captain of the Lord's host" mentioned. But we do know that Joshua was there to give commands (vv. 6, 10, 16).

He was an early riser (v. 12), for battles like this require just that. It is early in the morning that the soldiers of Jesus Christ may gain fresh strength for the day's battles. Many suffer defeat because they do not meet their Captain early in the morning. If we would be victorious like Joshua, we must follow his example.

But we do not all have the same service to perform. The armed men in this host

may represent those who have taken unto themselves the whole armor of God (Eph. 6:13). To contend with wicked spirits in heavenly places, we require spiritual weapons, mighty through God for the overthrow of the strongholds of sin and Satan (cf. II Cor. 10:4, 5).

In the second division of Joshua's army were the priests with the trumpets. They were the vocal part of this host. Their trumpets were in reality jubilee trumpets, the very instruments that were to be used to proclaim liberty throughout the land (Lev. 25:9, 10). That being so, we may conclude that there was still opportunity for any inhabitant of Jericho to be saved if he would but surrender.

We recall that when Jonah proclaimed the overthrow of Nineveh, the Ninevites repented and God spared the city. The blowing of the jubilee trumpets by the priests was an indication that God was waiting to be gracious. The fact that there were just seven priests in this group is interesting. That suggests perfection and completeness. And these in turn suggest finality. It was Jericho's last opportunity, which, alas, turned out to be her lost opportunity.

There was one home in that doomed city, however, to which the sound of those trumpets would come as sweet music. What meant judgment to most, meant deliverance for them. We get a similar thought, although under a different figure, in II Corinthians 2:15, 16, where the apostle Paul says, "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life."

In like manner these trumpets proclaimed life to Rahab and her household, and death for all the rest. On the seventh day—that was the last day of grace for Jericho—there was a sevenfold repetition of this, as if to make it more intense and emphatic than ever.

Some see in this a hint that we may have an intensified evangelistic effort

just before the close of this day of grace in which we live. One is inclined to think it would be just like our gracious God to do that. And what a privilege to have a part in it!

The most important part of this procession was undoubtedly the ark. Its normal place was in the holiest of all, where the atmosphere was always fragrant with sweet incense burning in the censer of the high priest. That naturally suggests the very figure that we have just quoted from the pen of the apostle. The garments of the priests, likewise, would be fragrant with the same odor.

The ark itself was a type of Christ, whom God set forth to be a mercy seat through faith in His blood (Rom. 3:25). The priests who bore the ark did not need to say anything. It spoke for itself, as it were. But what a privilege to carry it in this way. That was a privilege not given to all.

Nevertheless, there was a division in the procession which made room for all, it was "the rereward." All could not occupy the same place of prominence, but the fact that they were in the procession identified them with the ark, and all that it stood for. It was that which really unified the host. That which was central made them one. Thus they presented a diversified but united front to the foe.

God's Ways Are Strange

No doubt all of this must have looked very foolish to the men of Jericho. What a strange way to go about taking a city! But God says, "My thoughts are not your thoughts, neither are your ways my ways" (Isa. 55:8). And that verse occurs in a chapter which begins with a gospel proclamation.

Evidently none of the Israelites questioned this method. That, it seems to me, is a beautiful evidence of their confidence in the Lord. They were doing His work in His way. Except for the sound of the trumpets, not a voice was to be heard

More of Joshua

The unusually gratifying response from our readers to this series of Bible studies shows that it is filling a genuine need in the Christian growth of thousands of Moody MONTHLY readers, and we are happy to announce that the series will be continued. Dr. Arm-erding hopes later to publish the entire series in book form, since no similar studies in Joshua have been available for the past fifty years. —The Editors.

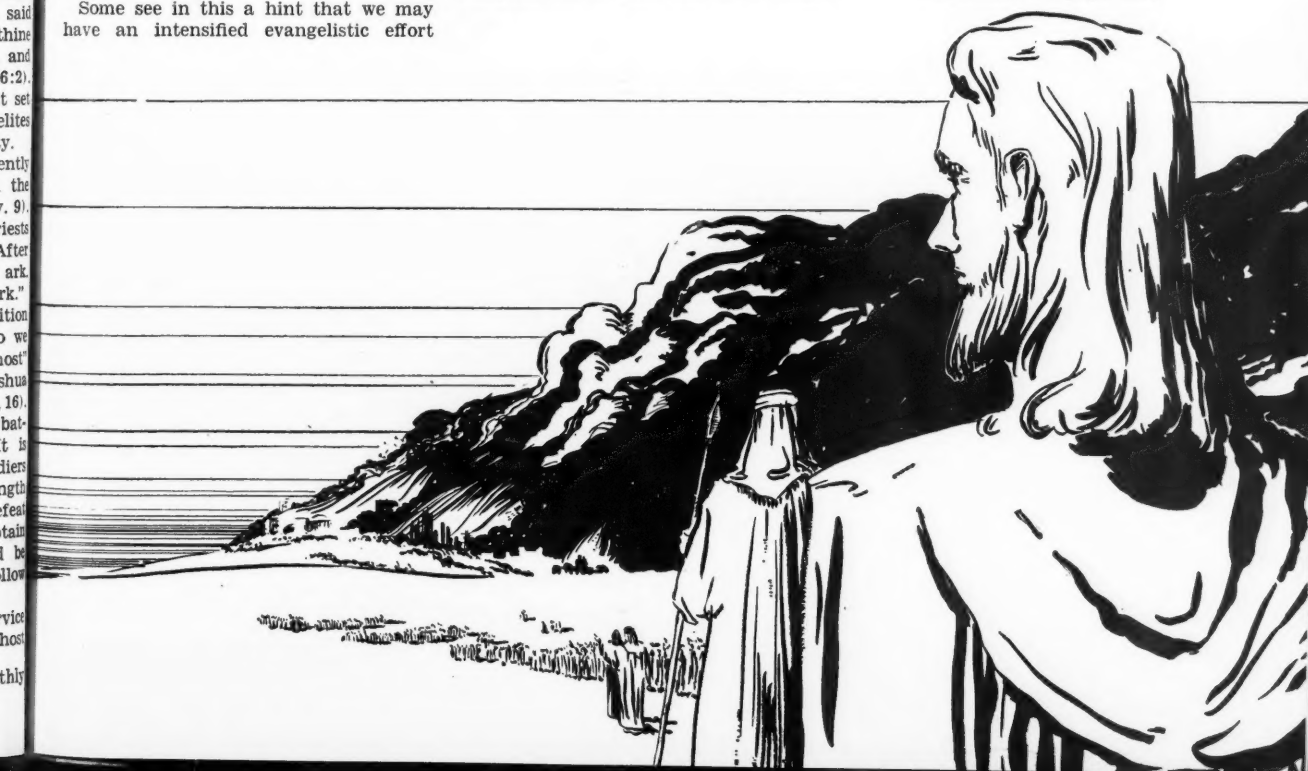
as they marched around Jericho. But that orderly march must have been more eloquent than words. Like Paul, Joshua must have rejoiced as he beheld their order and the steadfastness of their faith (cf. Col. 2:5).

Somewhere in that week of marching there must have been a sabbath. Perhaps the very last day was a sabbath. The expression, "the seventh day," may suggest that (Josh. 6:15). If so, it is all the more wonderful that instead of a halt being made in the proceedings, we find a more intense effort put forth, for on that day they went around the city seven times. The God of all grace was giving ample opportunity to repent before He poured out His wrath upon that wicked city.

It was not until the last long blast was being made with the trumpets that Joshua gave the command to shout. And that shout released the mighty power that laid the walls of the city flat.

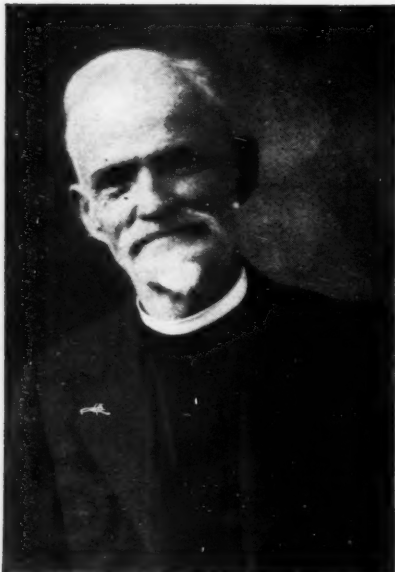
The rationalists have attempted an "explanation" of this miracle. But we need none of their explanations. The time is coming when He whose voice, uttered through His people, shook the walls of Jericho, is going to shake both heaven and earth (Heb. 12:26). The fact

[Continued on page 698]



The Telephone Preacher

By HAZEL THOMSON



Mr. Hall

IF YOU were to call Circle 6-6483 in New York City, chances are you would receive the busy signal, as one woman did, who tried to get that number every fifteen minutes for two days. According to the telephone company it is the most important phone in the city.

Circle 6-6483 does not connect you to a mammoth business syndicate, nor to New York's social register, but to a simple eighty-three-year-old Episcopalian rector, whose "nickel sermons" have elicited up to six hundred calls a day.

For eight years the Rev. James Jefferson Davis Hall has answered telephones with his "gospel hypodermics." People from every walk of life have called, from distinguished characters of the upper crust of society, to some of the worst derelicts of the underworld. Few people identify themselves when the one minute sermonette is over; but Gloria Vanderbilt once called, as did Mrs. William Randolph Hearst, and thirty-six Roman Catholic priests. "But usually," says "Daddy Hall," as he is called, "they just hang up quickly, like they're ashamed."

"Many calls come saying they are about to commit suicide, and relate the most dreadful things," he continues. "One said he was going to jump out the win-

dow. I said, 'Brother, you can't take your life; all you can do is change your location, and I'll promise you right now that the one you are in is better than where you are going.' That silenced him and he said, 'Will you please pray for me?'"

Mr. Hall does nothing to solicit these calls, but in his cluttered combined office and residence, he and his workers keep office hours from 6:00 A.M. to 11:59 P.M., answering their two almost incessantly ringing phones. Hardly a day passes without some decision for Christ is made, a family reunited, or a suicide frustrated.

This unique telephone ministry has created such a sensation that hundreds of reporters have sought for interviews, and write-ups have appeared in more than one thousand papers and magazines over the world, as well as over the radio—all unsolicited.

Living in the thirteen-room St. Paul's House, which accommodates twenty-five needy people for the night, Mr. Hall often leaves his telephone ministry for street preaching, with crowds following him like the famed Pied Piper. One day a week he preaches for an hour at noon in front of the Stock Exchange. He has done this since 1927, and is known as the "Bishop of Wall Street." During the years he has influenced approximately eighty men to enter the ministry.

Hecklers are numerous in his street work, but he has an aptitude for silencing them all. "When they tell me to go to hell," says he, "I shout back, 'Brother, I'm not on that road—I cannot go with you.'"

Once he preached a two-hour sermon at Harvard as he walked through the university campus followed by a throng of curious people. Using as his text, "Seek ye first the kingdom of God," he says, "I refuted the teaching of Harvard that our ancestors hung by their tails. I told them that the Bible is the only Book in the world that tells us where we came from, where we are going, and how to get there."

Mr. Hall served seven years as a prison chaplain in Alabama with 1,600 men under his direction, and was a teacher for eight years before entering the ministry, in which he has been actively engaged

for fifty-one years.

He edits a paper (three cents a copy), which he wanted to name *The Gospel Bullet* or *The Hereafter Hornet*, but settled for *The Church Militant*. It reaches thousands of subscribers in every state and eight foreign countries.

He prints 100,000 tracts a year, one of which describes "how to be well through natural means—which is God's way."

An example of the importance of this unusual little man in the vastly populated metropolis is demonstrated by the letter I addressed to him, simply: Rev. J. J. D. Hall, Times Square, New York. In a few weeks a neatly typed letter was received apologizing for his delay in answering. "I have no secretary, only once a week for a short time."

Despite his advanced age, this spry, snowy-haired, goateed preacher is "without aches or pains, pills or powders, doctors or drugstores." He has never worn glasses, eats no meat, and will eat from no dishes which have been washed with a dishcloth, for, he declares, "A dish rag is an evil, germ-carrying thing!"

Garbed in the customary Episcopalian collar, with a gold cross prominently displayed on his black shirt front, "Daddy Hall" lives a life of implicit faith. He makes no appeal for funds, and his New York work has been operated for twenty-five years with "no budgets, salaries, deficits, or worries."

Along with pictures of D. L. Moody and John Wesley, he has on display the photo of Louis (Lepke) Buchalter, an exceedingly low character, "just to show what the devil can do to a human soul."

With his motto, "Preach As Ye Go," this modern prophet is best-known for his telephone ministry, which happened quite by accident on December 29, 1939. "Guess the Lord was at the switchboard that day," says he. "While I was lying in bed one morning, very early, the phone rang and a man asked, 'What number?'"

After being informed that it was Circle 6-6483, he said sharply, "Wrong number!"

Quick as a flash, this eager winner of wayward souls replied, "No, the right number. I would like to know if you are a Christian."

(Continued on page 662)

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

DR. William L. Pettingill became interim pastor of New York City's First Baptist Church April 1. He has cancelled all 1948 appointments, and plans, after his stay in New York, to make a world-wide tour of missions.

Hyman Appelman, now in Australia, had two successful weeks of meetings in Lima, Ohio, recently under the sponsorship of the National Laymen's Evangelistic Association. Hundreds of professions of faith were recorded.

Marion Beene saw twenty-eight converts baptized and join the First Baptist Church in Onaway, Mich., after a two weeks campaign there in early March. The church, of which Merle Huffmaster is pastor, burned in February, and all meetings were held in the courthouse.

William Ed. Timms reports fine young people's and children's meetings in connection with his revival campaign at Greenwood Avenue Methodist Church, Jackson, Mich., in February.

John J. Lanting recently spent several weeks in meetings in Missouri, Kansas, Oklahoma, and Texas. Churches where he spoke included the Wichita Gospel Center, Wichita, Kan.; Grace Baptist Church, Enid, Okla.; City Bible Church, Oklahoma City, and the Victory Bible Center, Abilene, Tex.

Jesse and Nora Powers report many conversions from their recent meetings at Covenant Presbyterian Church, Omaha, where Ernie Brown is pastor, and Riverton, Wyo., where Harvey Schoenwald is pastor.

Lauren W. Gerber spent February holding meetings in the Methodist Church, Henderson, Ill.; Open Bible Church, Sterling, Ill., and United Brethren Church of Annawan, Ill. He reports ten decisions for Christ during the month.

Sylvester Sanford held a ten day pre-Easter meeting at Howard Steele's church in Laketon, Ind.

O. W. Stucky finished his meeting at Bethany Presbyterian Church, Vincennes, Ind., where O. C. Epperson is pastor, and then went to the First Baptist Church, Casper, Wyo., for a campaign. In response to his urging, members read 22,000 Bible chapters during the meetings, and there were numbers of outstanding conversions.

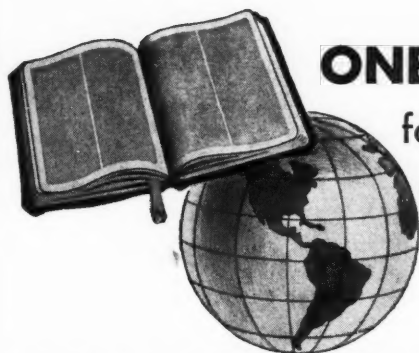
FUTURE ENGAGEMENTS

John Carrara: Apr. 27-May 9, Jefferson Ave. Baptist Church, Huntington, W. Va.; May 11-23, union meeting, Luverne, Minn.

Lauren W. Gerber: May 30-June 13, Evangelical United Brethren Church, Westby, Wis.

L. Sale-Harrison: Apr. 25-May 12, Elim Chapel, Winnipeg, Man.; May 16-23, North Baptist Church, Flint, Mich.; May 31-June 4, Grace Bible Church, Ann Arbor, Mich.

Robert McKinney: Apr. 25-May 9, Trinity Evan-



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Jesse and Nora Powers: May 9-23, Church of the Open Bible, Denver, Colo.; May 30-June 13, Menonite Brethren Church, Paxton, Neb.; June 20-July 4, First Baptist Church, Vona, Colo.
Tom Presnell: May 9-28, union campaign, Portia, Kan.
Gipsy Smith Jr., and Arthur W. McKee: Apr. 25-May 9, union meeting, Kingstree, S. C.; May 11-14, Union Missions, Evansville, Ind.
O. W. Stucky: Apr. 11-25, Clayton, Mich.; May 2-16, Bloomingdale, Mich.
Edward Vanderjagt: May 25-June 6, First Baptist Church, Wabash, Ind.
Don Winters: May 2-30, Immanuel Baptist Church, Pontiac, Mich.
Youth Gospel Crusade evangelists: Henry L. Harms: May 2-9, Jefferson Park Bible Church, Chicago; May 9-16, Forest Park Baptist Church, Forest Park, Ill.; May 23-30, Norwood Park Baptist Church, Chicago; Richard W. Neale: May 8, Child Evangelism Fellowship Rally, Toledo, Ohio; May 9-16, Hough Avenue Baptist Church, Cleveland; George Long: May 2-9, First Baptist Church, Big Rapids, Mich.; May 16-23, Evangelical Free Church, Rockford, Ill.; Ralph Morningstar: May 2-9, Evangelical Free Church (Sunday School), Rockford, Ill.; Gaylord F. Smith: May 9-16, Scofield Memorial Church, Detroit, Mich.; May 23-30, Madison Bible Fellowship Church, Madison, Wis.

MOODY EXTENSION STAFF

James R. Calhoun: May 9-16, Grace Baptist Church, Minneapolis, Minn.
Edwin Guber: June 26-July 4, Gull Lake Bible Conference, Midland Park, Augusta, Mich.
Michael A. Guido: May 16-30, Calvary Baptist Church, Kingsport, Tenn.
Robert J. Kees: May 11-16, Trinity Baptist Church, Chicago, Ill.; May 19-30, Baptist Church, West Terre Haute, Ind.; June 8-20, First Baptist Church, Pekin, Ill.
Raymond O. Nelson: May 11-23, First Evangelical United Brethren Church, Nashville, Tenn.; May 25-June 6, First Evangelical United Brethren Church, Clarksville, Tenn.; June 13-27, Salem Menonite Church, Grindley, Ill.
A. H. Stewart: May 2-9, Ganson Street Baptist Church, Jackson, Mich.
Gerald L. Stover: May 9-21, Central Baptist Church, Middleboro, Mass.; June 26-July 2, Gull Lake Bible Conference, Midland Park, Augusta, Mich.

You Need Not Worry

[Continued from page 646]

as sin, he will treat it differently from the way in which he would otherwise.

Often worry has its roots in unconfessed sin, the sin that is allowed to wrangle in the mind, the thought which is repressed and thus driven into the subconscious mind where it sets up emotional disturbances. There is only one solution. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Jesus Christ has made full satisfaction for sin, and His blood cleanses the mind and conscience when sincere confession is made.

Try thanksgiving. In spite of untoward circumstances, call to mind your blessings, for you have many, and give God thanks. Someone has said, "I worried about not having any shoes, until I saw a man who had no feet."

Do not give thanks only for material things. Thank God for the great spiritual blessings which you have in Christ Jesus; and above all, develop the art of thanking and praising God for Himself. The greatest thing that anyone can do is to glorify God. "Whoso offereth praise glorifieth me" (Ps. 50:23).

Resort to prayer and the Word of God. Physicians everywhere emphasize the beneficial power of prayer for calming the mind and bringing peace to the soul. Prayer is real, but it should be coupled with the Scriptures. The Word of God contains many passages that encour-

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age and stimulate. Feed on the precious promises in God's Word, for "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

"When I was a boy, I would gulp down my meals, and father would repeatedly say, 'Son, take time to taste your food.' When we are beset with worry, we should take time to taste the Word of God. Turn it over and over in our minds, and there will be beneficial results.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4). "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

Rethink your conception of God. Careful thought along this line will help you to understand better His eternal plan and your relation to Him.

"God's plan, like lilies pure and white, unfold.

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold."

Ask yourself the question, "Is life on earth an end in itself?" Have you in the providence of God been placed on earth solely for what you can get out of life, or is there a deeper reason for your existence? If so, it must somehow include all of the problems and difficulties of life.

It is as though God were painting a great universal picture. It could be that you appear on it merely as a dark speck, and perhaps you are inclined to rebel, but the dark hues are just as necessary in any painting as are the bright ones. It is the completed picture that finally counts. Should the eternal Artist choose to use you as a dark hue, you will have done as important a job as the one who constitutes a bright one, and God knows how difficult it is to find persons who are willing to make the sacrifice involved.

The story is told of a father and son who were in the Union Army. The father, an officer, called one day on his own boy, a private, to carry an important message to a general at the front. It was a dangerous mission. When the young man returned, the father put his arms around him and exclaimed, "My boy, I didn't want you to be killed, but I had to send someone whom I could trust."

A man who was undergoing sore trials visited a ribbon weaving factory and was shown a new machine that could produce finer fabrics than he had ever seen. Although a mechanic, he couldn't understand what controlled the various operations of the machine, but suspected there was a master mechanism in a certain closed box. He asked to look inside, but was told, "The master keeps the key."

You may not be permitted to understand the intricacies of your own life, but you can trust Him who holds the key of the universe. The day is coming when you will understand the "whys" of the many hard things. "The present circumstance that presses so hard against you is the best shaped tool in the Master's hand to chisel you for eternity. Trust Him then. Do not turn away the instrument, lest you mar the work."



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Harold R. Cook, Editor

Third Chance for Japan.

By Timothy Pietsch

Now is the time for the evangelization of Japan!" Those words have echoed in my ears since I returned to this country as a missionary.

This is the third chance Japan has had to hear the gospel. The first was in the sixteenth century under Francis Xavier, followed by a long period of almost three hundred years when Christianity was banned from the land. The second chance lasted from 1860, when the Meiji Restoration occurred, until 1940, when missionaries were interned and Christianity suffered a period of eclipse and compromise. Then in 1945, with the surrender of Japan and the peaceful invasion, began the third and greatest opportunity for Christian missions in this land.

Never before in the history of Japan

have we ever had such wonderful opportunities to make known the love of our Lord Jesus Christ. This nation is wide open, and men in authority constantly ask us to come to their cities to speak of Christ. I spoke in the city auditorium at Atami to a crowd of about a thousand on "What Is the Meaning of Christmas?" The mayor of the city was present and inquired very diligently about Christ. It was our joy to give each one in the crowd a gospel tract.

In six months since returning to Japan, I have distributed 256 thousand tracts. We distribute them along the roads as we travel, and it is interesting to see men get off the side of the road to retrieve one. Never have we seen such eagerness for the gospel, and we have had a great many answers from the people who received tracts. People write in, asking me to send them a New Testament. But we have no more to give out, for our supply is exhausted, and the demand here for Bibles is almost without limit. It is safe to say that more people have been saved in the last two years than in the previous twenty-five years. The churches are full at almost every service.

General MacArthur has expressed openly the wonderful opportunity in Japan for Christian service, and voiced his hope that Japan will follow Christian teachings. When the Japanese asked him for advice, he

told them, "You can't have true democracy without Christianity." Accordingly, he issued a call for one thousand Christian workers, but Protestantism to the present has muffed the opportunity.

Those Christian missionaries who did respond to the General's plea have been faced with peculiar difficulties, even though it was MacArthur's wish that Japan be a Christian nation. Under the Potsdam Declaration, freedom of religion was guaranteed Japan. This is interpreted to mean that, before the government, all religions are equal, and no rights will be granted to one that will not be granted to another.

Missionaries in Japan are divided into two categories by GHQ: representative missionaries, of whom there are about fifteen, whose duty it is to represent their groups to the headquarters; and the operating missionaries, who do the actual missionary work.

Representative missionaries are afforded some of the privileges of the occupational forces, such as use of the APO and travel on military trains. However, in order to avoid the charge that the occupation is actively supporting Christianity, operating missionaries are allowed no privileges not accorded to Buddhist and Shinto priests or to Japanese Christian ministers. This means that the operating missionaries are not allowed to possess American currency, to buy American food or supplies at army stores, nor to seek medical attention in military hospitals. They are supposed to be entirely independent of all military forces. However, in place of having access to occupation supplies, missionaries are allowed to import into Japan.

It seems inconsistent with the policy of complete separation between the military set up and the missionary program that missionaries should be forced to use the military conversion rate for currency, which is placed purposely low so that occupational troops cannot buy basic commodities belonging to the Japanese. At present the rate is one dollar to fifty yen, whereas the real exchange rate, based on relative purchasing value, would be one dollar to three hundred yen.

This fact, not fully recognized by missionaries entering Japan, makes the dollars contributed in the United States for support of missions in Japan of relatively low value. As a result, missionaries are unable to buy the bare necessities, to get a home, or to build a church.

The following prices indicate why the

Mr. Pietsch is a missionary serving in Japan under the Scandinavian Alliance Mission.



A small portable shinto "god" in a Japanese city street. Picture below shows a Yokohama Youth for Christ meeting conducted by American servicemen.

missionaries live on canned and dried foods which they import, and why it is extremely difficult to repair or build churches. At the present time butter is 250 yen (\$4.10), an apple costs 60 yen (\$1.20), and one square foot of window pane is about 150 yen (\$3.00). An ordinary four room Japanese-style house that before the war could have been easily built for \$500 would now cost at least \$8,000—if one could get the permits to build—and it would still be very inadequate for use by a foreign missionary.

Transportation is difficult for operating missionaries, since they are prohibited to ride occupation trains and cars. However, this privilege has been granted to newspaper and business men who come to Japan. In fact, it seems the only group discriminated against among the American citizens here are the missionaries, due to our government's stand on religion.

All these difficulties—housing shortage, lack of food, high prices, poor transportation, and lack of hospital accommodations—militate against Protestant missionaries with families, and especially those with small children. Romanists, who are all single missionaries, find it easier to come to Japan.

The spiritual task also presents difficulties. Much less than one-half of one per cent of the population of Japan is professedly Christian. There are a few over twelve thousand villages in Japan, and less than two hundred of these villages have any kind of Christian witness, such as a Sunday school or church. (A village is anything under ten thousand population.) The overwhelming need of Japan lies in the country areas, and that is the difficult area to reach because of the handicap of travel.

Even now there are indications that the openness of the Japanese will not last indefinitely. We note that again people are beginning to bow before the Imperial Palace as they pass on the streetcars. Just recently we have seen again one of those terrible demonstrations of Shinto sect worship and could feel that same terrible pride and wickedness that led the Japanese people into the war. It would not take much to revive that spirit of pride.

Some Americans have asked why it is so necessary for the missionaries to return and also for new ones to come. They ask, "Is not the Japanese Church as a whole able to evangelize Japan? Why should Americans have to come and learn such a hard language and preach to the people?"

The Japanese organized Church, as a whole, is impotent of real, dynamic Christian leadership, and the United Church of Japan, organized by the militaristic Japanese government and referred to as the Kyodan, is likewise devoid of real spiritual power for evangelization. During the war, approximately 75 per cent of the Christian pastors of Japan left their pulpits, the overwhelming majority compromising with Shinto shrine and emperor worship. However, the very few that did remain true to the Lord through the dark night of the war are now the bright lights of gospel witness in this land.

When a Japanese pastor speaks on the street, few will stop to listen; when he



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Island Lake Young People's Bible Conference at Tacoma Field, Washington, during the summer of 1947, was a blessing to all who attended. 75 such conferences in all were conducted by earnest missionaries of A.S.S.U., with 5,540 young people enrolled.

Below, the Faculty and Leaders of the Conference shown at left. Close daily contact of the young people with these devoted counsellors and teachers was a most powerful life incentive.



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"It has brought me closer to my Saviour"—"has meant new friends, wonderful fellowship, and mountain-top experiences"—"brought me answered prayer because souls were saved"—"I like this camp because I was saved here"—such the glowing words of praise that flowed from eager youthful lips after a recent Young People's Bible Conference of the A.S.S.U. in the Middle West.

Bringing generous supplies of food stuffs from their homes, these young people from the sand-hill cattle country and the irrigated sections of the Platte River Valley had their appetites well satisfied three times a day, and their souls were also well fed on "the Bread of Life," as they sat day by day under the earnest instruction of a well-chosen faculty. The five Union missionaries who participated, together with some twenty other teachers and counsellors, had every phase of the conference well organized. There was perfect order in camp, and each individual received close but friendly supervision both day and night.

At the closing service of the week on Sunday afternoon, the enthusiastic singing of this large group thrilled the hearts of all who heard it. The Saturday night gathering was one long to be remembered, when fifteen young men and women walked to the front, boldly confessing they were not ashamed that they had taken Christ as their Saviour during the conference days. Another group of twenty indicated their decision to enter full-time Christian service.

Jesus said: "The kingdom of heaven is like unto a merchantman seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45, 46). Write about these precious opportunities direct to Department of Missions, 1816-M Chestnut Street, Philadelphia 3, Pa.

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Just recently Peter Deyneka returned to the United States after visiting Germany, Poland, Czechoslovakia, Belgium, France and other countries. He saw their need and heard their urgent cry for spiritual help and physical relief.

The door is open in Poland for preaching the gospel now. Hearts are hungry for the gospel message. Services lasting for several hours were overcrowded. The people are pleading for Bibles, New Testaments, hymn books and gospel literature in their language. Missionaries and a Polish Bible School in Warsaw, which opened January 19th must be kept open through the efforts of Christian friends.

Mr. Deyneka saw great spiritual awakening and scores of souls come to Christ in Poland and Germany. There is a great need for gospel workers in there and other countries. Our Russian Bible Institutes, which are giving free training, are going forward with great blessing in Toronto, Canada, and Rosario, Argentina. Missionaries are maintained in Alaska, South America, Canada, and the United States. Pray and

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Peter Deyneka, General Director, 64 W. Randolph St., Dept. M, Chicago 1, Illinois
Peter Deyneka's European report and Russian Gospel News magazine will be sent free upon request.

distributes tracts, the people will hardly receive them. But when an American missionary speaks, or a Christian allied soldier, hundreds will stop to listen.

One cannot thank God enough for the fine Christian soldiers and officers who have served in Japan during the occupation and have gone out of their way to be interim missionaries. Much of the real gospel work, in spite of the handicap of the language, has come from them. Now, however, the army is getting stricter with its personnel doing missionary work, for fear that it might appear that the army is officially behind Christianity. But missionaries have begun to return and are helping greatly.

Despite many difficulties, never before have we had such an opportunity in this land for making known the gospel of our Lord Jesus Christ. We feel that it is now or never.

News Report

India: So much attention has been given to the communal disturbances and great migrations between India and West Pakistan that little has been written about that portion of Pakistan lying on the opposite side of India. Eastern Bengal is also Pakistan, though so far separated from the larger area in the far northwest. It is being reported from this region that a movement is under way to do away with the Christian Sunday day of rest. Moslems have demanded that Christian schools close Fridays for Moslem prayers and use Sunday as a school day. Hindus also are agitating for the removal of the Christian Sabbath from the list of holidays. The outcome is not yet sure.

The National Christian Council Review reports that there are now 400 fewer missionaries in India than before the war. At present the number is about 5,000 of all kinds to a population already in excess of 400 millions. Literacy among the Christians of India is far greater than among non-Christians, but in this field of activity also there has been some falling off. About 40 per cent of Protestant Christians are literate.

French Indo-China: Christians have been the sufferers at the hands of both parties in the long-drawn-out civil conflict in Indo-China. A Christian and Missionary Alliance pastor, a Mr. Thi, together with his wife and eldest son, was shot by the Viet-Minh after he had reproved some of them for their looting and pillaging. Also, near Tourane, a former preacher and three deacons were arrested by French soldiers and summarily shot, with no trial nor any opportunity of defense. Under such circumstances Christian work is difficult, yet it is being carried forward.

Borneo: New and increased opportunities are opening up in the Apo Kayan district of East Borneo. A Dutch official sent word to the Alliance missionaries in the nearby Celebes that a great turning to Christianity was in prospect. Village chiefs from the whole district had met and decided that after the next rice harvest fetish worship would be abolished. Such an act is a serious challenge to

Christian missions, whose man power and equipment are sometimes far from adequate to take full advantage of such an opportunity.

China: Rev. Herbert M. Griffin, home director of the China Inland Mission, has recently returned from a directors' conference and six-months' survey of that great mission's work in China. "It was a thrill," said Mr. Griffin, "to see party after party of missionaries leave our headquarters in Shanghai for their inland stations. One caravan of two jeeps and three large trucks—one of the trucks loaded with three and one-half tons of Bibles—set out with a number of missionaries on the way to west China. . . . I was deeply impressed with the open heart of China, and believe that the evident response to the preaching of the Word is the greatest challenge China has ever offered the Church of Jesus Christ. The internal strife in China bears down upon us the conviction that if China is to be thoroughly evangelized, it must be done now."

Japan: A new inter-mission organization has been formed in Japan to serve those missions who are doctrinally conservative. Adopting the name Evangelical Missions Association of Japan, its purpose is "representation before the national government and co-operative effort in promotion of field comity, provision of field information, preparation of evangelical literature, and maintaining schools for missionary children and schools for language study."

The organization is affiliated with the Evangelical Foreign Missions Association in this country and includes the Southern Baptists, Conservative Baptists, Bible Presbyterians, Free Methodists, Wesleyan Methodists, Nazarenes, Assemblies of God, Scandinavian Alliance, Far Eastern Gospel Crusade, Japan Evangelistic Band, and Mino Mission. We trust that this agency will be used in promoting a real spirit of co-operation in taking advantage of the present opportunities for evangelism and church establishment in Japan.

The most recent report at hand on the missionary personnel in Japan lists 849 Roman Catholics, 270 Protestants, and 1 Russian Orthodox. Most of the Catholics are reported to have stayed on throughout the war, while nearly all Protestant missionaries were withdrawn. The number of those who have returned since the war is about equal for the two groups: 242 Roman Catholics and 250 Protestants.

Colombia: The political triumph of the reactionary forces in Colombia, with the active collaboration of the Roman Catholic clergy, is making evangelical work increasingly difficult. In an outbreak of mob violence in Garagoa, in the province of Boyaca, on February 21, a mission school was broken into, its equipment stolen or destroyed, and its papers burned. The inhabitants of the mission house managed to make good their escape before the door was battered down, but estimate that the property loss was between seven and eight thousand pesos. According to newspaper reports from the capital, some twenty Roman Catholic priests were in the mass meeting which

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From Poland comes this grim report:

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"The wretched cruelty of people has turned so many of them into suspicious little beings, suffering from mental shock. What grace and love will be necessary to deal with these children."

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gave rise to the attack; and though police forces were present, they made no attempt to check the violence. A government commission has been appointed to investigate the occurrence.

Latin America: Newspapers have recently given publicity to the unexpected rise in population figures for the United States. However, this increase in population is still less than that of the countries south of us. Last July, Kingsley Davis reported in *Foreign Affairs* that, "as a matter of fact, the population of the entire region to the south of the United States is growing faster than that of any other major region in the world." He added that "the present rate of increase in the region as a whole is more than double that of the world in general, although the world population itself is growing at the fastest pace in human history." The population of Latin America now exceeds that of the United States by about 5,000,000.

Russia A shipment of Scriptures from the American Bible Society is reported to have reached Russia safely and is now being distributed through the Orthodox Church. In the shipment were 100,000 Gospel portions, 5,000 New Testaments with Psalms, and 500 Greek Testaments.

Nigeria: A letter from this British West African colony tells of a Negro woman from New York City who has gone to Kano, in northern Nigeria, to embrace the Mohammedan religion. She is a very well read woman of about fifty, the widow of a Negro politician in the States. Whether she is intending, after learning the Koran, the ceremonial washings, prayers, etc., of Islam, to return to America as a Moslem missionary, is not stated. Such a possibility, however, is far from remote. Many Negroes are attracted by the lack of race prejudice they believe they will find in Mohammedanism.



The Telephone Preacher

[Continued from page 652]

Showing little interest, he replied, "Oh, I suppose I am."

"Do you suppose you are married, or do you know it?"

"Oh, I know it. Good-by."

"Hold on, I am not through with you. Do you read your Bible and pray?"

"Oh, mother used to make us attend to all those duties when we were home."

"Did she make you take a bath?"

"Sure."

"Did you stop that too, when you got away from her?"

"Say, who am I talking to?"

"A preacher."

"What kind?"

"Old-fashioned."

"Where do you preach?"

"Everywhere. Preaching to you right now."

"If this isn't the strangest conversation I have ever heard over a phone. Well, I'm glad I got the wrong number, for it has done me a lot of good."

As he meditated on this conversation,

a few minutes later the phone rang again. There was a hesitant, "Is this Circle 6-6483? A friend of mine gave me this number and said there was a message for me."

The preacher administered "several religious hypodermics" and the man at the other end thanked him cordially and hung up. Before that day ended, fifteen such calls were made. The following day there were twenty; the third day, thirty. Then "Daddy Hall" knew a miracle was in progress. It has continued unabated during the years with more than one-half million calls, which now require the assistance of three women besides Mr. Hall.

The telephone rings all night, but at midnight Mr. Hall calls it quits. "I wrap the telephone up in a blanket and try to get some rest. Sometimes it's mighty hard to keep from getting up to give some poor soul the Word. But I must sleep sometimes or I'd be plumb worn out."

How do these calls come to the preacher? A typical example is that of one man who was walking down a New York street. A card was presented to him with a telephone number, stating that if he called that number a special message would be given. He called out of curiosity and got a brief gospel message with the suggestion that he drop in for a personal consultation. To those who desire a further conference, a New Testament or some portion of Scripture is presented, which has been provided by the New York Bible Society.

One typical sermonette goes something like this: "'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' This means for you to put Jesus Christ first in your life, your business, and your home. Then you will have all things fixed for two worlds. To do this you must read your Bible and pray, and walk with the Lord. Do you understand this?" If the caller is interested, a longer conversation follows, or a personal conference is arranged.

In February, 1947, Mr. Hall went to Memphis, Tenn., to preach, relating his miracle telephone story. The interest became so keen, that it was decided to start a telephone ministry in Memphis. Working on a twenty-four hour basis, 80,000 calls have been received within a few months.

Mr. Hall concludes, "God works in wondrous ways, even by the way of the Bell Telephone system."



Love is the greatest thing that God can give us: for Himself is love; and it is the greatest thing we can give to God; for it will give ourselves, and carry with it all that is ours.—Jeremy Taylor.

Editors:

I want to thank you for putting out such wonderful editions of *MOODY MONTHLY*. It is the best magazine I have ever read. Our family can hardly wait for each issue. It helps us in our Sunday school work, young people's work and all other church activities. May the Lord bless you as you continue this wonderful ministry.—H. J. Jr., Bloomfield, N.J.

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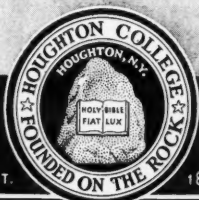


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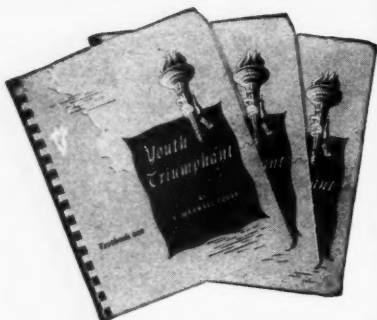


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THE PERMANENT RESIDENCE OF THE HOLY SPIRIT

IN James 4:5 (A.V.) we have, "Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" A study of the context and of the Greek verb translated "dwelleth" makes it clear that the Holy Spirit is in the writer's mind, not the human spirit of man.

There are two closely allied verbs, κατοικέω (*katoikeō*), which means "to make one's permanent home" in a certain place, and κατοικίζω (*katoikizō*), which means "to cause someone to make his permanent home" in a certain place. The former word was used in the papyri of the permanent residents of a town as compared with those that were transients. *Katoikizō* is used here.

It is true that when the sinner places his faith in the Lord Jesus, the Holy Spirit takes up His permanent residence in the being of that person. But James, by using the second verb, speaks of the act of God the Father and God the Son, causing the Holy Spirit to take up His permanent residence in the believer's heart.

The idea of permanency comes from the prefixed preposition κατά (*kata*), the local use of which is "down," this latter idea showing permanence. Thus, the Holy Spirit is in our hearts to stay forever.

David, in Old Testament times, could pray, "Take not thy Holy Spirit from me" (Ps. 51:11), for the Spirit rested only temporarily on the Old Testament saints, and without affecting their salvation, left them when the specific ministry He came to aid them in, was finished. But today, He remains forever (John 14:16; Eph. 4:30). Therefore, the believer is saved forever, for the presence of the Holy Spirit in his heart constitutes part of the salvation he possesses.

The Holy Spirit "lusts to envy," the Authorized Version says. "Lusts" is ἐπιποθέω (*epipothēō*), which means "to have a passionate longing." That was what the word "lust" meant in 1611. The translation reads, "The Spirit, who has been caused to take up His permanent residence in us, has a passionate desire to the point of envy."

Of what is the Spirit passionately desirous? He desires to control the will, emotions, and reason (the heart) of the Christian, in order that He might perform His office work of sanctifying the believer. Of what is He envious? He is envious of any control which the evil nature might have over Him, which would prevent Him from performing His ministry.

In the word *katoikizō* we have the idea of a home. Inasmuch as the Holy Spirit has been caused to make His permanent

home in the believer, it is the responsibility of the saint to make Him feel at home. The Holy Spirit only feels at home in a heart fully yielded to Him, in a heart where His ministry is eagerly desired, and where there is nothing that would grieve Him.

August in Amsterdam

[Continued from page 642]

These people will not be truly represented at Amsterdam.

Neither will thousands of others, who don't believe in it at all, but who are members of denominations in the Federal Council of Churches in America, and thus are represented at Amsterdam anyway.

Many evangelical leaders in America sense the danger in WCC and have voiced their protest. But one group is forming an opposition party. The American Council, which was formed to challenge the Federal Council in its claim to represent all of Protestantism in America, is now seeking to widen its scope and has invited representatives of other evangelical groups abroad to meet with it in Amsterdam August 12-19, immediately preceding the World Council sessions.* The name of the proposed organization is the International Council of Christian Churches, and its promotion is being directed by Chancellor Arie Kok, a prominent Hollander who has seen many years of service in the Dutch diplomatic corps.

In his call, Dr. Kok stresses that "an ecumenical movement pleasing and honoring to the God of the inerrant Bible must be one free from Liberalism or Modernism. . . . No denomination could simultaneously be a voting member of the proposed International Council and the World Council of Churches. However, it is our hope that numbers of clergymen whose denominations have looked favorably upon the World Council will be sufficiently interested in the Amsterdam meetings of August 12-19, 1948, that they will be present, at least for the information and Christian fellowship those sessions will afford. We hope that representatives of mission boards and others interested will also be present for fellowship and mutual counsel. . . . When we gather together at Amsterdam we wish to arrive at decisions concerning the name, creedal basis, organization, and purpose in a manner which will be endorsed by all present."

The International Council will not in-
[Continued on page 697]

*The National Association of Evangelicals is also working toward an international organization in the foreseeable future and has called a conference for August 11-13 at Lausanne, Switzerland, with the hope of forming a continuing committee, which will arrange sectional meetings in various countries and provide for a second general meeting in 1949. Already Dr. T. Christie Innes, Dr. Harold J. Ockenga, and Dr. J. Elwin Wright have been abroad conferring with leaders in most European countries. It is their feeling that "there needs to be a considerable period of spiritual association between the various leaders before an adequate basis for organization acceptable to all may be expected. . . . It's going to take three to five years to lay the right kind of foundation. European evangelicals haven't had the opportunity which we in America have had to witness the destructive influence of the liberal movement under the Federal Council."

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NATHAN J. STONE

WAS CHRIST A JEW?

An article I read recently in a certain Bible sheet seems to rob Christ of His humanity by denying that He was a Jew, that He had nationality, and that anything at all was contributed to His nature by His mother Mary. Will you refute this notion?—R. B. P., Johnstown, Pa.

The article in question is very much like the propaganda put out during the war by the Nazis both in Germany and in our own land. Its main purpose obviously is to deny that our Lord Jesus Christ had any connection whatsoever with the Jews. The motive of such propaganda was always anti-Jewish.

In the first place, the plainest declarations of Scripture connect Him simply and naturally in *the flesh* with the Jews. The Revised Version of Romans 1:3, 4 reads: "Concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power . . . even Jesus Christ our Lord." See also Matthew 1:1; Luke 1:32; and Romans 9:5, which, speaking of the Jews, says, "Of whom as concerning the flesh Christ came." Those who take at their face value and in their obvious sense the plain statement of *historical facts* in the Bible have no difficulty with the record that Christ was born in Bethlehem of Judea, of the seed of David, and therefore of the tribe of Judah, from which the word Jew is derived.

To say, as this article does, that Mary the mother of Jesus contributed nothing to His person is to deny that He was really man. But man He certainly was—the Son of man—the Man—"Himself man, Christ Jesus" (I Tim. 2:5, R.V.). He was born, and born of a woman; He took on human nature. As children are partakers of *flesh and blood*, so also was He (Heb. 2:14). He took on not the nature of angels, but the *seed of Abraham* (Heb. 2:16, 17).

The article in question would deny His human nature, in which case He could not be man and therefore not our Representative. Thus we would have no Saviour. To call the "new thing" that happened at His birth a creation is to distort the issue. The unique nature of this birth is that it was a virgin birth and He was *truly* son of Mary. This does not make Him half human and half divine, as is claimed. The mystery of the Person of

Christ is the union of the two natures in Him as one Person. He is both truly God and truly man. To call Him a *hybrid*, of half Jew and half God, if He is truly the son of Mary, is a shocking blasphemy. The whole argument is a deliberate distortion of the fact and the issue in the interest of religious and racial prejudice.

THE HEBREW TENSES

Why does the prophet Isaiah use the past tense of verbs in describing future events, as, for instance, in 53:5: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him."—F. J. M., Humeston, Iowa

In the first place, it is only proper to say that the word "was," which appears in italics in the King James Version, does not appear in the original. In each case, the verbs above are not strictly in the past tense, but they are passive participles. They do, however, give the sense of the past tense. A more literal translation would read: "He, a wounded [or pierced] one for our transgressions; he, one crushed for our iniquities, the chastisement of our peace upon him; and in his stripes [there is] healing for us."

However, there are many instances where a verb in the past tense is used to describe events yet future. One such instance is Isaiah 9:6, which should read literally, "A son has been given unto us, a child has been born unto us, and the government shall be," etc.

The Hebrew verb is not so much concerned with time as past or future, as with the state of completion or incompleteness of an act. The past or perfect tense generally denotes a completed act or state, and the future or imperfect tense an incompleteness of act, or action that is beginning, continuing, or recurring.

The prophet Isaiah and others often use the past tense to denote action which is to take place in the future because they regard such action as completed in God's purpose. The prophet thus sees it as a completed fact. It appears to be brought within the range of the prophet's vision as already accomplished. It is not, therefore, the time element which is considered, but the fact of the promise, which is sure of fulfillment. The prophet sees it from God's point of view, with whom there is no time—no yesterday, today, or tomorrow. This is called the "prophetic perfect."

This use of the past or perfect tense in Hebrew is not only of deepest interest, but is much more impressive than the English translation in the present or future.

CHRIST JUSTIFIED

What is the meaning of the statement referring to the Lord Jesus Christ in I Timothy 3:16, "justified in the Spirit"?—H. N., Chicago, Ill.

This great statement is written with a view to the heresy and apostasy to follow (4:1). The measure of the upholding of the apostolic doctrine in Ephesus is made to stand on this statement of momentous import—the great "mystery of godliness," "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

There are two views in the interpretation of the words "justified in the Spirit." Some take it in the ordinary sense of the word spirit, as contrasting the triumph of the inner life of His spirit with the outward limitations of the flesh, the physical; that which He was in His teaching, miracles and influence, as against the picture of Isaiah (53:3) as one not esteemed and despised.

The other view refers this to His resurrection. This seems more convincing in such a great statement of faith and in the progression of thought contained in the verse: incarnation, resurrection, proclamation, ascension. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). His resurrection from the dead not only means justification for believers; it also means His justification in the sense of His triumph over His gainsayers and enemies. These had apparently triumphed in His death and burial according to the flesh. His resurrection justified Him in the sense of proving, verifying His divine nature.

It was also a complete and triumphant justification for Him over the guilt and bondage of the universal, human sin with which He identified Himself (II Cor. 5:21). The resurrection was the prerogative of Him who had completely and perfectly fulfilled the law of God in the days of His flesh.

A ROYAL PRIESTHOOD

What is meant by the statement, "Ye shall be a royal priesthood, a holy nation," in Exodus 19:6?—P. O. J., California.

The expression in Exodus 19:6 is, "a kingdom of priests, and a holy nation." It means that the entire nation bore this relationship to God. It is quite true that the Levites were set apart to minister to the nation in holy things, and to go between the people and God. However, they not only ministered to the nation, but represented the entire nation.

In Numbers 3:45, it is stated that the Levites were chosen for the priestly ministry instead of all the firstborn of the children of Israel, so that even in those days, in reality, all Israel was a kingdom

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of priests. Not that all could offer sacrifices, but all were to render spiritual sacrifices. All Israel was, therefore, from the very beginning, intended to stand in a priestly relationship toward God.

They were to be a holy nation also, not only in the sense of individual and personal holiness, which, of course, was required of them, but in an official sense as a nation.

As a nation separated to Him and taught of Him, there would be impressed upon and wrought in them those great truths concerning a holy God which they should communicate to mankind. One of the functions of the Levitical order was that of teaching as well as sacrifice. This function will come to its fullness in a ministry which Israel will yet perform unto the nations. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

In Exodus 4:22, Israel as a nation is called God's firstborn son, and as the firstborn is entitled to the priestly inheritance involving both the priestly function and headship. So in this expression in Exodus 19:6 there is also a prophetic forecast of that time yet future when Israel will perform as a nation a priestly ministry in behalf of the nations and also as their representative.

In the New Testament such a relationship is applied by the apostle Peter (I Pet. 2:9) to the Church, that is, to all true believers. This does not mean that it will not be fulfilled in the people Israel, but that we also as individuals stand in priestly relationship and responsibility to God, and exercise *spiritually* a priestly function, particularly in our worship, praise and intercession.

♦ ♦ ♦
MARK 16:9-20

I have heard that some of our leading preachers who are faithful to the Word of God are claiming that Mark 16:15-20 is not God's Word and should be taken out of the Bible. Does not that justify the modernist in cutting out what he does not like in God's Word?—A. G. R., Park Ridge, Ill.

Mark 16:9-20 is not found in the two oldest Greek manuscripts known, the Sinaitic and the Vatican. Of the other ancient manuscripts some contain this passage and some do not. Most of the old Greek texts, according to a Church Father of the fourth century, omit it.

It is thought by some that verses 9-20 were added later in order to make Mark's Gospel conform to the others with regard to the account of the resurrection. Others think that perhaps the original document was somehow mutilated or a last page torn out.

It seems hardly likely that the Gospel would end with verse 8, since it would seem abrupt and incomplete. It would not be so abrupt or incomplete, however, had it ended at verse 15. But even if verses 9-20 were not a part of the original document, there is little in these verses which is not contained in Matthew 28.

However, the possibility that Mark 16:9-20 or 15-20 may not have been part of the original document does not justify the denial of other parts of the Scripture as authentic and genuine and as the in-

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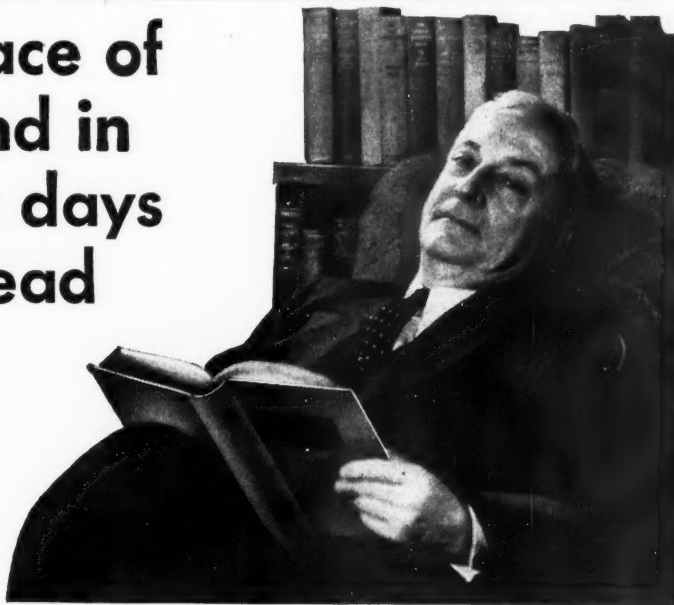
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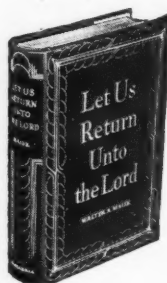
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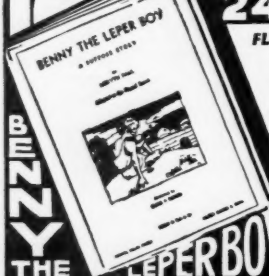
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spired and infallible Word of God. The so-called modernist simply denies what "he does not like" and not on any grounds of proper textual criticism. He has no justification whatever for doing so, except his dislikes or rather his unbelief.

THE BIBLE AND INSPIRATION

What is meant by the expression in I Timothy 4:1, "Now the Spirit speaketh expressly," and in I Corinthians 7:6, "But I speak this by permission, and not of commandment." Do the words "expressly" and "by permission" reflect on the inspiration of the Bible? Does it mean that some of the Bible is inspired and some not?

—M. L., Chicago, Ill.

The word "expressly" in I Timothy 4:1 may refer to some special utterance or "gift" by the Holy Spirit, as was not uncommon in apostolic times and especially mentioned in the book of Acts (2:1-12; 4:31; 10:10-16; 16:6, 7, 9, 10; 21:11, etc.). But it certainly need not detract in the slightest from the fullest sense of inspiration to think of special emphasis here on the part of the Holy Spirit. It would be most appropriate here for several reasons: (1) Because of the solemnity of the warning against heresy and apostasy to come (I Tim. 4:1-6). Attacks would be made on the faith and doctrine of the Church so sublimely stated as the great mystery of godliness in I Timothy 3:16. (2) The apostasy had to do with "seducing spirits, and doctrines of demons" (4:1). In contrast to the work of these unholy spirits, the Holy Spirit speaks expressly or with particular earnestness.

The words "by permission" in I Corinthians 7:6 simply mean that the apostle permits the things he mentions. It is not a command that they *must* follow. They may or they may not follow the suggestions he has been laying down in verses 1-6. It is general instruction of a permissive character to be applied by individuals according to their circumstances and capacities. Some translate: "But I say this by way of concession." The words are nonetheless inspired of the Holy Spirit.



Longela's Top Knot

[Continued from page 648]

first, but growing in intensity—that he was wrong and the Christians were right; that God was real and the old pagan superstitions false.

Once a Zulu really grasps an idea it sticks, and nothing can shake him loose from it.

It was now three months since Longela had washed the clay out of her hair and allowed her skimpy wool locks to cling closely to her oval skull—time enough, surely, for any curse to work its fell course, and to kill or cure. And here was Bolonga more fat and flourishing than he had ever been in his care-free life! Not only was he convinced, but the neighbors, who had daily expected him to fall dead in his stride, began to lose their fear of Longela's action and to feel sorrow

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LONGELA SAT in her bush shelter, her arms clasped around her bare knees, her head resting on her arms. The rain fell silently all around her, but she heeded it not. She had been true to the light that had come to her when she knelt at the altar rail, and she knew the peace that comes to the obedient soul—knew much of the rapture of the purified. "He will never leave me nor forsake me," she murmured. "Like as a father pitieth his children, so the Lord pitieth—" she stopped.

She had heard a footfall rustling in the wet grass. Whose could it be? She shrank back as the burly figure of her lord came into view, and she glimpsed that knotted stick he always carried. "Master," she gasped, "I do you no wrong! Leave me in peace!"

The heathen stopped and regarded her, and his rugged face softened, his eyes became hot with unshed tears. He could not trust himself to speak, for he felt sure his voice would break—and who but the women weep? So he waited, looking down at the shrinking, gaunt figure, while Longela waited in terror. At last he recovered his composure and native dignity.

"Come home, woman," he said harshly, for fear of betraying his emotion. "Why do you stay out here with the jackals and wild fowls? Is not my *kya* good enough for you?"

Longela felt a surging of emotion in her breast. He was telling her to come home—her, the outcast, the cursed one! It was incredible. Surely, God had heard her prayers.

"Your *kya* is like a palace to me, master," she said gently, "and your food fit for the great lords, but how can I come home, who have shamed you by defying the customs of our fathers?" She was testing him to see what he was thinking. Bolonga cleared his throat noisily, and shifted uneasily from foot to foot. "It is possible that the old taboos may not be so powerful in these days of strange happenings," he said ambiguously. "Let us forget all about it. You can go to your mission. You can go about your work without your topknot!"

Tears flooded Longela's hollow eyes, joy welled up in her bosom. Her home—rough grass hut though it was—was home to her; her chubby pickaninnies as dear as any white mother's in a city cottage. Her heart yearned to clasp them once more to her bosom.

But she had a duty to God and the mission folk. "Will not my husband also come to the mission, and seek the great God?" she said simply. Bolonga hung his head. "Maybe! Maybe!" he said. "But now, let us get home. Come!"

KEEP THE FAITH

This retention of Bible formulas and a Bible terminology after the expulsion or perversion of Bible meaning, is one of the sacrilegious dishonesties of the age, which are so uncomfortably offensive to a straightforward student of the Word.—Horatius Bonar

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Giving Our Best in Worship

Malachi 1:1, 6-9; 2:13, 14; 3:7-12

Memory Selection: *Why call ye me, Lord, and do not the things which I say?*—Luke 6:46, R. V.

Malachi, the last volume in the Old Testament, was the work of the last writing prophet of the Old Testament era. His name means "My Messenger."

Malachi lived in a period of decadence, evident from his description of the disinterestedness, carelessness and corruption of the people in the things of God. Both priests and people came under these indictments of God through His prophet.

But there were some who did fear the Lord and spoke with one another concerning Him (3:16). In addition, there was the divine hope of the coming Saviour (4:2). In His faithfulness God promised to send Elijah the prophet before the great and terrible day of Jehovah (4:5). In this connection you will remember our Lord's reference to John the Baptist (Matt. 11:14). Since that generation did not receive John's message, we look for a future fulfillment of Malachi's word.

I. True Worship Means Giving God the Best (1:1, 6-9).

The message Malachi had to give his people was a burden, which weighed heavily upon his heart. His message is spoken of as "the word of the Lord," indicating its divine origin.

Beginning at verse 6, the prophet makes his hearers witnesses against themselves. The normal procedure is for the son to honor his father, and the servant, his master. God was the Father of His people; He was also their Master; therefore His questions, "Where is mine honor?" and "Where is my fear?" are most pertinent.

This message is particularly directed to the priests (v. 6). The Lord directed His servant to use the strong term "despise" (v. 6), which called forth the question concluding verse 6. The prophet proves that the priests sinned in two ways: first, by their speech (v. 7), and second, by their disobedience in offering sacrifice (v. 8).

So little regard had they for holy things, and the God they pretended to worship, that they blasphemously said, "The table of the Lord is contemptible." If any of us are tempted to say, "These words have no application to us, for we have not spoken against God," let us remember that our attitude toward Him may often be characterized by a lack of reverence. Any light or thoughtless ap-

proach to the Lord in personal or public prayer and worship must be condemned.

But these priests of Malachi's day committed a second evil. They offered at the brazen altar animals that were blind, lame and sick. God had specifically stressed that the animals for sacrifices were to be without blemish (Lev. 1:10; 3:1; 4:3; 6:6). If the offering of such beasts would be repudiated by an earthly ruler, how can man dream that the King of kings and Lord of lords will be pleased with such sacrifices? Verse 9 is a call to repentance in view of the sin of the priests.

We cannot help but be impressed by the longsuffering of our God. Let us not relegate these lessons to antiquity. God's displeasure is aroused by the lack of reverence and by a presentation of that which manifests a lack of love and true devotion.

II. True Worship Involves Proper Living (Mal. 2:13, 14).

Because of His holiness, God must deal in chastisement when His people depart from His will. Treachery against their fellow men and abomination before God were the two sins of which Israel was guilty.

Even in such condition, Israel realized that God was withholding His favor, so with a superficial sense of need, Israel approached God in sorrow (v. 13). But tears, weeping, and sighing are not enough. It is godly sorrow which worketh repentance (II Cor. 7:10).

*"Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing them no more."*

That Israel's repentance was shallow is indicated by the fact that the Lord still would not receive their offering. It is further proved by the question recorded in verse 14. Still they questioned God's refusing to regard their sacrifices. God in patience testifies further (v. 14) that it was their sins that caused the withdrawal of His favor.

III. True Worship Involves Proper Giving (Mal. 3:7-12).

How longsuffering our God is! His cry continually is, "Return unto me, and I will return unto you" (v. 7). The particular indictment against the people of God here is the fact that they withheld from Him their tithes and offerings (v. 8). Withholding of material possessions from God is actually thievery (v. 9). God's plea is that His people will bring their tithes and offerings to the storehouse; then His blessings will be granted.

A repentant people, a people living wholly for God, a people who give to the Lord His rightful gifts will experience the opening of the windows of heaven in blessing, the rebuking of the devourer

for their sakes, the protection of the Lord, and the recognition by other people that God has blessed them (vv. 10-12).

May 23

Our Need of Public Worship

Ezra 3:10-13; Psalm 84:1, 2; Ezekiel 11:16; 37:26-28

Memory Selection: *O come, let us worship and bow down; let us kneel before Jehovah our Maker.*—Psalm 95:6, R. V.

God instructed His people to approach Him through the altar of sacrifice. Abel, Enoch, Abraham, Isaac and Jacob all built their altars to God. In those early days the father in the home was also the priest. He led his family in the worship. During the Mosaic dispensation God revealed His plan for a public place of worship in the tabernacle and later in the temple, which became great centers of Jewish life.

The political history of Israel can be traced by the history of God's house. When Israel truly honored God and His house, it was blessed governmentally; when the hearts of the people grew cold and their leaders apostatized their political power diminished.

The Scripture passages selected may be listed under four headings, each of which has to do with the temple:

I. The Temple Is a Place of Praise (Ezra 3:10-13).

The Jews had returned under Zerubbabel to reconstruct the temple. Even in the laying of the foundation God was extolled (v. 11). However, in the midst of the joy there was sorrow. The old men who had seen the first house wept, because the second house was so overshadowed by the glory of Solomon's temple (v. 12). We shall do well, however, to remember Haggai's prophecy in connection with the glory of the second house (Hag. 2:3, 7, 9). When finally the temple of Zerubbabel was completed, the note of praise was again sounded (Zech. 4:7-10).

The temple is, therefore, the place where God's people publicly praise His name. So it is our privilege in this dispensation to gather with God's people in the place of worship to adore and give thanks. Says our Lord, "Whoso offereth praise, glorifieth me."

II. The Temple Is the Place to Meet God (Ps. 84:1, 2).

Of course the temple was not the only place to meet God even in Old Testament days, but it did signify the presence of God in the midst of His people. There the Shekinah glory of God was manifested, and there God met His sinful people on the basis of the shed blood. The

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sons of Korah in Psalm 84 voice what was undoubtedly the heart attitude of all of God's people toward the house of God.

God's dwelling places were amiable or, as the margin puts it, lovely. The worshiper of the Lord need not come cringing before Him in terror; there is a beauty about the sanctuary which makes the believing soul long to be there. To be deprived of that place of worship is to have one's soul long, yea, even faint. The psalmist says, "My heart and my flesh cry out unto the living God."

Whatever the dispensation, the place of worship should be where we meet the living God—not merely to meet other people or to engage in some exercise of spirit. The building should become "Bethel," the house God. It should be called "Peniel," the place where we see God face to face. Though we can meet the Lord elsewhere in a special sense, according to Hebrews 10:25, we shall do well to assemble together to worship our God.

III. The Temple Is Israel's Future (Ezek. 37:26-28).

Ezekiel 42-47 gives a description of the temple which shall be built in the Holy Land in a coming day, when Israel will know the covenant of peace from the Lord (Ezek. 37:26). The tabernacle of God will be in their midst, and the nations of the world will know that God is with them.

You will remember that the apostle James, quoting from the words of Amos, said, "After these things I will return, and I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15:16). Israel shall be restored to her own land in blessing, and the King of kings will rule from the river to the ends of the earth.

IV. The Lord as the Temple of His People (Ezek. 11:16).

The temple symbolized God's presence in the midst of His people. We are not shut up to material buildings in order to experience His presence. The Lord Himself says that He will be a sanctuary for His people. "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God . . . And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof" (Rev. 21:3, 22, R. V.).

The day will come when the meeting place of God's people will no longer be physical. Even now the believer is in Christ. One day we shall experience, not only in standing but in state as well, this glorious truth.

Meanwhile, we meet with God's people to glorify His name. The song which is begun here will be continued throughout all eternity, in praise to the Lamb slain from the foundation of the world.

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May 30 Standing by One's Convictions

Daniel 1:8-20

Memory Selection: *Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.*—Daniel 1:8, R. V.

Daniel was among the princes taken by Nebuchadnezzar from Jerusalem to Babylon at the time of the overthrow of Jerusalem in 606 B. C. (Dan. 1:1, 6).

In the midst of judgment God remembered mercy. Providentially He cared for the selection of certain of the Jewish children of royal blood and of the nobles. Old enough to have had the benefit of Jewish home training, they were equipped with the knowledge of the Word of God and with conviction of conscience. Four young men of the tribe of Judah separated from home, from loved ones, from the advantages of spiritual training, remained true to their God.

I. An Unusual Request (vv. 8-13).

Note that this record of fidelity to God and to His Word began with purpose of heart. Until there is decision of the will, all our desire for holy living will be wishful thinking. Daniel could face the steward and the possible ridicule of others, because he had purpose of heart. "He would not defile himself with the king's dainties" (v. 8). Trained under the strict laws of Israel with regard to diet, he understood his duty to rigidly discipline himself.

Daniel's courage did not lag. He went to the prince of the eunuchs and made his request. God saw to it that Daniel found kindness and compassion in the sight of the steward, who realized that the granting of Daniel's request might work havoc with his own position with the king.

Daniel and his companions, Hananiah, Mishael and Azariah, asked to be proved ten days on pulse and water. Daniel definitely suggested that their countenances should be scrutinized and their health compared with that of the other youths who ate the king's dainties. Here is another exhibition of real honesty and of a genuine desire to face reality. Daniel and his companions were absolutely convinced as to the rightness of their request. But they were not adamant, but dealt tactfully with this older man.

II. A Reluctant Permission (vv. 14-16).

We cannot help but think that the permission for these four young men to partake of pulse and water was given reluctantly. Even such a test, short as it was, could result disastrously. But the steward's heart was moved and he gave them permission.

Undoubtedly there were trials in the lives of the four boys during the ten days, as to whether they had asked the right thing. Perhaps the eunuch had compunctions of conscience also. Biblical characters faced many of the same temptations you and I do.

III. An Honored Faith (vv. 17-20).

Not only did God bless these four young men physically, but also intellectually. He gave them knowledge and skill in all learning and wisdom. Daniel had understanding in all visions and dreams.

God gives a capacity for knowledge and for skill to His child that is obedient to Him. Frequently passing over those who by the normal judgment of the world would have the greatest capacity, He selects some who are less favorable. Taught of the Lord, they become great in knowledge and skill and wisdom, though this is no argument for ignorance.

God gave these four young men wisdom. It is comparatively easy to amass knowledge, but skill in using knowledge is a rare gift. These young men had knowledge plus wisdom.

At length the days of preparation were concluded, and on the hour the king had appointed, the steward brought the princes before him. It is said that Nebuchadnezzar communed with them, or had fellowship with them. He tested them in one way and another, and among them all there was found none like Daniel, Hananiah, Mishael and Azariah. In fact, they were ten times better than all the magicians and enchanters in all his realm. Undoubtedly there were older men in the realm of Babylonia who had a great deal of knowledge and certainly a degree of wisdom, but God honored the faith of these four young men in giving them understanding, knowledge, skill and wisdom above all others.

God does care for His own; God does provide for those who diligently obey Him. We honor these young men for their fidelity to the standards of life in which they had been reared. They would not take of the meat from the king's table, the meat of unclean animals. They would not drink the king's wine. They would not defile themselves with anything that was outside the royal law of God. May God give us the same fidelity of purpose because we too purpose in our hearts not to defile ourselves.

June 6

Courage to Put God First

Daniel 3:4-7, 13-18; 6:10

Memory Selection: *Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*—Daniel 3:18, R. V.

In both chapters 2 and 3 of Daniel an image is involved. In the second chapter,



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Moody Monthly

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May, 1948

the image which Nebuchadnezzar saw in his dream represents the course of Gentile world dominion, the head of gold standing for Nebuchadnezzar and his kingdom of Babylonia (v. 38). In chapter 3, Nebuchadnezzar made an image entirely of gold, as though to say, "I shall not only be the head, I shall be the whole body."

The image which Nebuchadnezzar erected was a gigantic one—ninety feet high and nine feet broad—erected on the plain of Dura in the province of Babylon (v. 1). Satraps, deputies, governors, judges, treasurers, counselors, sheriffs, and all rulers were to come to the dedication of this image (v. 2).

This act of pride, in which the king directed to himself the worship of his people, was a severe test for the Jew. Israel seems to have learned her lesson regarding idolatry during the captivity. While the fathers of Israel succumbed to idol worship, really a contributing cause to Israel's and Judah's downfall (II Kings 17:12, 19), the record from the captivity on is peculiarly free from any reference to idolatry. The noble example of Shadrach, Meshach and Abednego in a sense prophetically outlines the staunch stand of Israel against idolatry.

I. A Blasphemous Decree (3:4-7).

The long list of musical instruments in verse 5, some of which are of Greek origin, indicate the widespread influence of the Babylonian empire. Nebuchadnezzar decreed that at the sound of the instruments the assembled throng should fall down and worship the golden image, with the penalty clearly indicated (v. 6). Knowing the tyranny of Oriental monarchs, many who otherwise might have resisted must have obeyed in the light of such a penalty. The vast throng fell down before the image as one man when the musical note was sounded.

God permits situations to arise in which the mettle of His people's allegiance is tested. Peter speaks of the trial of our faith as being much more precious than the testing of gold that perisheth (I Pet. 1:7). While God does not tempt men to sin, He does test men (James 1:12, 13). This very testing of our allegiance marks the difference between the mere professor and the real possessor.

II. A Courageous Minority (3:13-18).

Some in the throng made it their business to discover that three of the Hebrews did not bow down in worship of the image. Perhaps they were competitors for the positions which the Hebrews held. The three men Shadrach, Meshach, and Abednego, were specifically named to Nebuchadnezzar (v. 12). The Oriental despot was filled with rage. He would brook no opposition, however much it was based upon principle. The three men were brought before him.

It is to the king's credit that he inaugurated his questioning by asking, "Is it of purpose, O Shadrach, Meshach, and Abednego, that ye serve not my god, nor worship the golden image which I have set up?" (v. 14, R.V.). Not waiting for an answer to his question, he offered the three men another opportunity to obey



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(vv. 15, 16). But in granting this extension of time he was careful to indicate that the penalty would be exacted if they did not obey (v. 15).

The three men answered that they did not need time to formulate their reply. Taking their cue from the final utterance of Nebuchadnezzar, "Who is that god that shall deliver you out of my hands?" they replied, "Our God whom we serve is able to deliver us." Then waxing vehement in their faith, they specifically said, "He will deliver us out of thy hand, O king" (v. 17).

Daniel 3:18 marks a high water mark so far as the exhibition of faith is concerned. It is comparatively easy to trust the Lord when circumstances are favorable. In fact, there are times even of opposition in which it is possible to take a strong stand for God, to lay hold of the promises of God that He will deliver. But perhaps the greatest test of faith is when God in His sovereign will does not choose to deliver. What then? The answer of these three men is the only scriptural answer. If God did not choose to deliver out of the king's hand, even then, these three men asserted, "we will not serve thy gods, nor worship the golden image which thou hast set up" (v. 18).

III. A Wise Man (6:10).

This single verse taken out of the story of Daniel in the lions' den emphasizes the place in which prayer should be held by the Christian.

Darius, the Mede, had decreed that no man should pray to any god or man for thirty days except to the king (v. 7). Since the laws of the Medes and Persians were unchangeable, the enemies of Daniel, who had tricked the king (v. 4), were certain that they had secured his death warrant.

"When Daniel knew that the writing was signed . . . he kneeled upon his knees, three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Notice the posture of Daniel—upon his knees. Notice also the element of praise. Even when it seemed as though his enemies had triumphed, Daniel found reason to praise his God. Notice also the stress on the fact that Daniel acted on this occasion "as he did aforetime."

Shadrach, Meshach, Abednego, and Daniel all tell us that we can put God first and be confident that He will care for all issues.

June 13

The Message of the Book of Esther

Esther 4:10-17; 9:20-22, 26-27

Memory Selection: *Who knoweth whether thou art not come to the kingdom for such a time as this?*—Esther 4:14, R.V.

The story in Esther took place during the period when many of God's ancient people were out of their own land, though some had already returned. Those who remained within the Medo-Persian empire were doing so by their own choice.

There is a rather significant omission in the book of Esther—there is no refer-

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May, 19

ence to God. Does this indicate that Israel was out of the will of God? Since Cyrus and others had opened the way for the Jews to go back to their own land, could it be that those who did not return did not enter into all the will of God for them?

Nevertheless, God is seen on every page of Esther in providential care. Some have pointed out that in four places in the book we find the name Jehovah hidden in an acrostic.

The story begins when the true queen, Vashti, was asked to come before the presence of the king and his nobles to show her beauty (1:11). Considering the voluptuousness of Oriental courts, we cannot help but feel that Vashti's refusal was based on modesty. At any rate, she refused and was banished by the angry king, who sought for someone to take her place. Esther, aided by Mordecai, her cousin, was selected to be the queen of Ahasuerus.

I. Esther's Reticence (4:10-12).

Because Mordecai failed to show reverence to Haman, Haman desired the destruction of Mordecai's people. His opportunity finally came (3:7), and he made his request concerning Mordecai's people, which the king granted (vv. 8-11).

When this decree was publicized, Mordecai rent his clothes, put on sackcloth and ashes, and went into the midst of the city, crying loudly and bitterly (4:1). Esther heard of it through her maidens and chamberlains (v. 4), and sent gifts, and finally Hathach, one of the king's chamberlains (v. 5), to Mordecai to know what the trouble was.

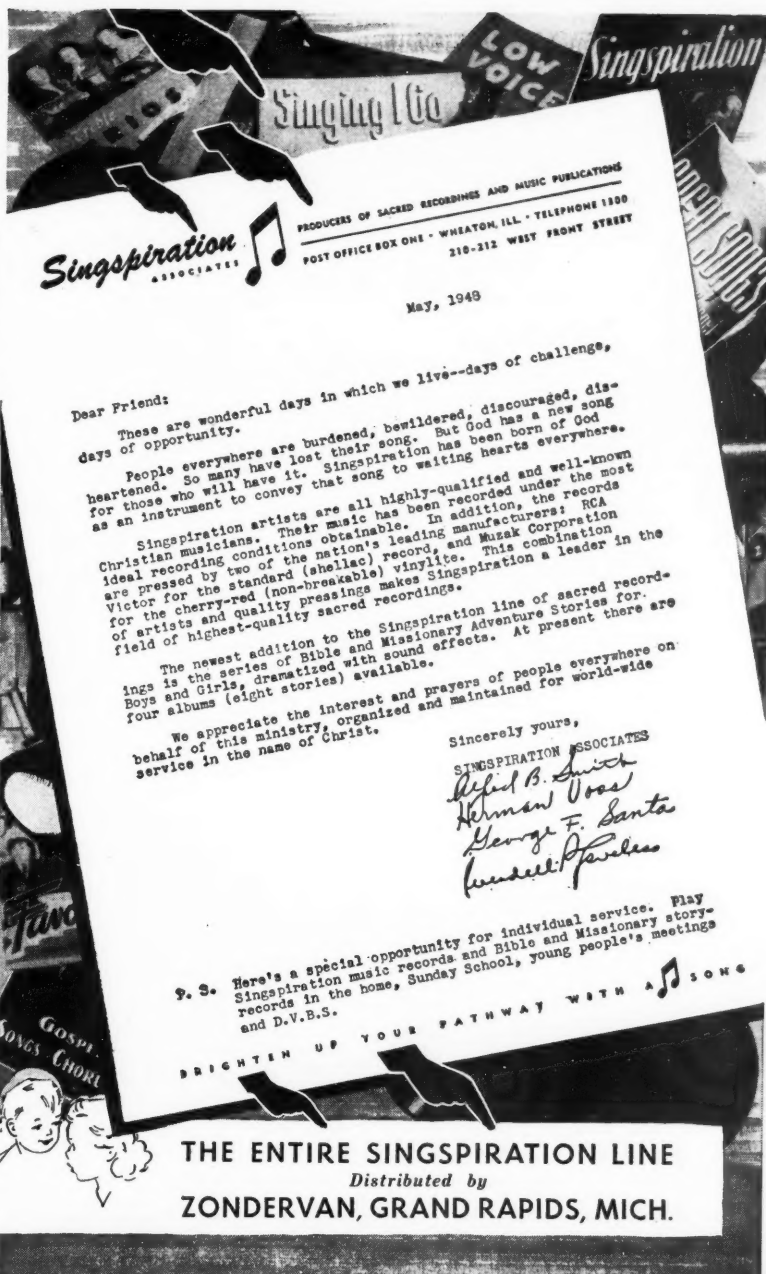
Mordecai told of Haman's promise to pay the king for the privilege of destroying the Jews, and suggested that she make supplication to the king for her people (v. 8). Esther replied to Mordecai through Hathach that such an approach to the king was a perilous matter. A king with absolute powers acted on whim. It was entirely possible that should she appear before him without having been sent for, she would be slain.

While God signally honored Esther in placing her in a position to be of help to her people, she undertook the task with considerable argument and reticence. We do not mean to be critical. Many of us would probably have faltered and failed in the same situation. But we must observe that it was not the same fidelity that characterized Shadrach, Meshach, Abednego, and Daniel.

II. Mordecai's Reasoning (4:13, 14).

Mordecai reminded Esther that though she held her peace, she would be only temporarily safe. Deliverance would arise for the Jews from another place (v. 14), and when it came, she and her father's house would perish.

There is no direct word of God that such an event must necessarily follow the failure to enter into some opportunity that He gives. Perhaps Mordecai had a special revelation that such would be the case if Esther failed. At any rate, he reminded Esther of that possibility. Perhaps his greatest point was in the question, concluding verse 14: "Who knoweth whether thou art not come to the king-



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dom for such a time as this?"

III. Esther's Response (4:15-17).

Mordecai's reasoning convinced Esther. She realized the gravity of the situation first, as it applied to her own people, and second, as it applied to herself as she presented herself before the king. She therefore asked that all the Jews in Shushan should fast for three days. Such an occasion would give opportunity for prayer and supplication.

Such periods of prayer should not be restricted to times of national calamity. But the God of all grace regards our supplication whenever we come, if we approach Him as He has prescribed.

Esther's utter devotion to the cause to which she was now so wholeheartedly vowed is indicated in verse 16: "If I perish, I perish." However devious was the way which Esther arrived at this decision, we must admire her for the courage displayed in this utter giving of herself to the need of her people.

IV. The End of the Matter (9:20-22, 26, 27).

Esther approached the king and was given leave to make known her request. She asked that the king and Haman attend a banquet which she would prepare for them (5:8). The king consented, and Haman was joyful (v. 9). Haman's joy, however, was soon dispelled when he saw Mordecai failing to bow to him. At the instigation of his wife, Haman had gallows built upon which Mordecai was to be hanged (v. 14).

At the same time, providentially, the king was unable to sleep that night, and called for the book of the chronicles to be read to him (6:1). Thus he discovered that Mordecai had performed a service to him which had not been fittingly rewarded. The king determined that Mordecai should receive some recompense.

Accordingly, he asked Haman what should be done for a man whom the king delighted to honor. Haman, thinking the king referred to him, asked a very special honor (vv. 7-9). His embarrassment is not difficult to understand (v.11).

At the queen's banquet (chs. 7, 8), Haman was again placed in a position of disadvantage. Unable to reverse his decree to destroy the people of Israel (3:9), the king gave an additional order, enabling the Jews to protect themselves (8:8, 11).

Thus God met Israel in a day of need. The Jews had rest from their enemies (9:22), and celebrated the occasion by instituting the feast of the Purim (9:26), observed even today.

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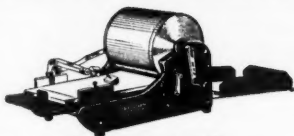
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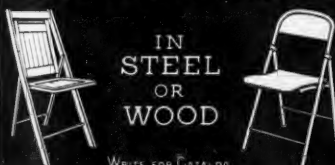
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Except It Die

[Continued from page 641]

Christian who takes up his cross and fol-
lows Jesus.

Nor must we forget that the only use
of a cross is for crucifixion. We evangeli-
cal ministers must never neglect to set
before ourselves and our people a positive
injunction to self-denial, for it is by a
life of self-effacement that we bring forth
fruit to the glory of God.

While we glory in the grace of God,
which provides salvation for us on the
grounds of faith, and faith alone, yet we
must never so live as to give the impres-
sion to Romanists that we do not teach
self-abnegation and self-denial.

M. Wilfred Monod, director of the So-
ciety of the Evangelical Missions of Paris,
sent out an appeal to Protestant Chris-
tians for a self-denial week. He inserted
the following in his letter: "How is it
that Protestants have produced on a man
like Pere Gratry, the impression which
he formulates as follows: 'Protestantism
is, in essence, the abolition of sacrifice.
To abolish mortification, abstinence and
fasting, to abolish the necessity of good
works, effort, struggle, virtue; to shut up
sacrifice in Jesus alone and not let it
pass to us; no more to say, as St. Paul
did, I fill up that which is wanting in
the sufferings of Christ, but rather to say
to Jesus on His cross, 'Suffer alone, O
Lord'—there is Protestantism.'"

We may and do protest such a whole-
sale description of Protestantism, but we
must confess to no little discomfiture
because we know there is altogether too
much truth woven into this definition.
May God help us to compel men to speak
otherwise of our Christian leadership.

Some years ago there stood upon the
wharf of one of the seaports of southern
France a young man who was going to
Africa as a missionary. His loved ones in
France and some acquaintances were on
hand. One man who knew him slightly
approached him and, in a nonchalant
manner, asked him when he would be
returning to France. The young man
looked hesitatingly into the eyes of his
inquirer, and slowly said, "I do not expect
to return."

"Why," exclaimed his friend, "I under-
stand that missionaries have a furlough
every five or six years!"

"That is true," replied the young man,
"in the case of most societies, but it is
not of ours."

"But why?" asked the inquirer.

"Because," replied the missionary, "the
territory to which I am going is filled
with tropical diseases that still baffle our
medical science. Someone must diagnose
and discover the remedy for these dis-
eases, and this means that the average
length of a missionary's life in that coun-
try is two and one-half years. So you see
I do not expect to return."

"But, man! How can you do it?" he
asked.

Whereupon the young man quoted
softly: "I am crucified with Christ:
nevertheless I live; yet not I, but Christ
liveth in me: and the life which I now
live in the flesh I live by the faith of the
Son of God, who loved me, and gave him-
self for me."

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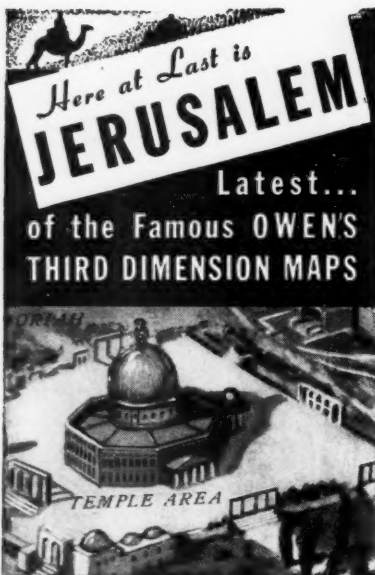
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SS Times Review

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WILLIAM H. WRIGHTON
101 West 58th Street Seattle, Washington

Housing Shortage

Establishing of Southern mountain mission centers in Kentucky, Virginia, and West Virginia seriously affected. House-trailer needed as a "first home," later renting a dwelling. Trailer then moved elsewhere for others to use. Where can one be had at reasonable cost?

Southern Highland Evangel

Biggs, Ky.

The Lutheran Stream

[Continued from page 637]

other five have no warrant in the Scriptures; but it holds to these two firmly and with no apology.

The Roman Church teaches the doctrine of transubstantiation, that is, that the bread and wine are actually transformed in the mass into the body and blood of Christ. Lutherans can find no basis for this in the Scriptures. They feel that the Roman Church is extreme in its views. Yet they want to avoid the opposite extreme: they refuse to regard the sacrament of the Lord's Supper as a mere spiritual exercise. They teach that the real presence of the body and blood of Christ is in the sacrament. The worshipping believer partakes of the body and blood along with the bread and wine. This doctrine is sometimes called consubstantiation, although many Lutherans dislike the designation.

The Lutheran Catechism says that the sacrament of the altar is "the true body and blood of our Lord Jesus Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ Himself." This view is closer to the Roman position than is the view, for example, of the Reformed Churches.

Lutherans lay great stress on the sacrament of baptism. To the question, "What gifts or benefits does baptism confer?" the catechism replies: "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the Word and promise of God declare." A later section of the catechism explains that "it is not the water indeed that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith, which relies on the Word of God, connected with the water. For the water, without the Word of God, is simply water and no baptism."

But in spite of this declaration many feel that the Lutherans regard baptism as more than a means, or channel, of grace. It would almost appear, although many of our Lutheran friends would hasten to deny it, that the catechism teaches baptismal regeneration.

The stream of the Lutheran Church has assuaged the thirst and nourished the souls of multiplied millions through the years. Not all that the great reformer believed and taught is considered essential today in all sections of Lutheranism. Throughout the Church there are varying degrees of adherence to Luther's system of thought.

For example, in the Small Catechism, to the question, "What is confession?" Luther answered: "Confession consists of two parts: the one is, that we confess our sins; the other, that we receive absolution or forgiveness through the pastor as of God Himself, in no wise doubting, but firmly believing, that our sins are thus forgiven before God in heaven." Some Lutheran clergy probably put great stock in this right of absolution, but to others the privilege simply signifies that the pastor should encourage his people to come to him with their burdens, perplexities and sins in order that he might

counsel with them and point them to the Saviour who forgives penitent believers.

The Lutheran Church is the State Church in certain parts of Europe, although all the Lutheran creeds insist upon the absolute separation of Church and State. The Augsburg Confession declares that "the two governments, spiritual and temporal, are not to be thrown together and mingled one with another." Luther never intended that princes should control the government of the Church. He wished them to have spiritual leadership, and nothing more.

But after the reformer's death his followers established the "coercive superintendence" of the Church. Princes assumed the right of nominating to ecclesiastical office. The Church seemed unable to govern herself and to maintain order through the Word of God alone. She therefore appealed to the State for help in time of need. The princes gladly responded to her appeal. State churches became a reality, and in some quarters of Europe they have been maintained ever since. In North America, Lutherans insist on the idea of Church-State separation as do all the other major Protestant groups.

BIBLIOGRAPHY

Readers who want to pursue the study of Protestant history further will find the following six books the most readable and valuable:

A History of the Christian Church, by Lars P. Qualben (Thomas Nelson and Sons).

A History of the Christian Church, by Williston Walker (Charles Scribner's Sons).

Religious Bodies (two volumes), published every ten years by United States Department of Commerce, Bureau of the Census. Contains statistical information on every Protestant group in America, together with brief, accurate statement of history, doctrine, and church government. Latest edition represents 1936 census figures.

History of the Christian Church, by George Park Fisher (Charles Scribner's Sons).

A Manual of Church History (two volumes), by Albert Henry Newman (American Baptist Publication Society).

History of the Christian Church (eight volumes), by Philip Schaff (Charles Scribner's Sons).



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OUTLINE and ILLUSTRATION

WILLIAM NORTON, EDITOR

GARDENING FOR GOD

A Christian mother, sowing
Good seed from day to day,
To keep her garden growing,
Must often kneel to pray.

For praying brings God's showers,
Which little gardens need
To fill them with His flowers
And banish every weed.

God's Word is Mother's treasure;
Its precious seed she finds
To sow in fullest measure
In fertile little minds.

The Holy Spirit, leading,
Directs her loving toil,
As daily Bible reading
Sheds sunlight on the soil.

—The Preachers Magazine

THE LIFE OF VICTORY

Our own helplessness: "Severed from me, ye can do nothing" (John 15:5)

The unfailing source of supply: "My grace is sufficient" (II Cor. 12:9)

A reminder of our experience: "Ye are risen with him through the faith of the operation of God" (Col. 2:12)

A wondrous prospect: "The exceeding greatness of his power to usward who believe" (Eph. 1:19)

Personal testimony: "I also labor, striving according to his working, which worketh in me mightily" (Col. 1:29)

Triumph, notwithstanding personal weakness: "I can do all things through Christ which strengtheneth me" (Phil. 4:13)

—The Christian

TRUE PRAYER

Prayer is described in many ways, and many beautiful things have been said about it. But one thing that must always be true of sincere prayer is that it grows out of the atmosphere of complete surrender of our own wills to the holy and perfect will of God. In all of our prayer life, we must follow the example of Christ, who in the hour of His deepest agony in the Garden of Gethsemane could still say, "Nevertheless, not my will but thine be done." To fail here is to fail to pray as we ought. No matter how important or wise the thing which we desire and for which we pray may seem to us, if it is not in accord with the will of God, it can never be the thing that is right or best for us.

—Christian Observer

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

THEY THAT TRUST GOD

1. Shall be blessed (Ps. 2:12)
2. Shall be made fat (Prov. 28:25)
3. Shall be safe (Prov. 29:25)
4. Shall be kept in perfect peace (Isa. 26:3)
5. Shall be shielded by God (Prov. 30:5)

—L. J. Derk

A ZIDONIAN SAINT

I Kings 17:8-16

- I. She was poor materially (v. 12)
- II. She was rich spiritually (v. 9)
- III. She was industrious (v. 10)
- IV. She believed God's word (vv. 14, 15)
- V. She was rewarded for faith (v. 16)

—Harold Burkholder

MY MOTHER'S FACE

There is a face I love to see,
That lingers in my memory;
It lives enshrined within my heart,
And from its throne shall ne'er depart.

That face in youth I oft did see,
Aglow with love and sympathy,
Still shines upon my path today,
And helps to keep me in the way.

She told me of her God above;
Her face reflected Jesus' love;
It pointed me in righteous ways,
And taught my lips to speak His praise.

Now since to manhood's state I've grown,
This world is oft times drear and lone;
But scenes of blessedness I trace
When thinking of her loving face.

The face of mother is to me
More dear than things of earth I see;
It glows with radiance sublime,
And hallows all the years of time.

—M. H. Knobloch, in

The G.C.H. Messenger

A LITTLE MAN WITH A BIG DESIRE

Luke 19:1-10

- I. A determined man (vv. 1, 4)
- II. A delighted man (vv. 5, 6)
- III. A different man (v. 8)
- IV. A design of God for man (vv. 9, 10)

SEVEN CHANGES

Repentance is a change of mind.
Regeneration is a change of heart.
Conversion is a change of life.
Adoption is a change of family.
Sanctification is a change of employment.
Justification is a change of state.
Glorification is a change of place.

—Mrs. S. M.

PRAY ON!

Pray on, then, child of God, pray on!
Whatever be thy soul's complaint;
Thy Lord hath said men ought to pray,
"Always to pray, and not to faint."

Pray on! Pray on! nor think to say
Believing prayer in vain can be.
God will avenge His own elect—
"He will avenge them speedily."

Pray on! Pray on! Cease not to pray;
And should the answer tarry, wait;
Thy God will come, will surely come,
And He can never come too late.

Pray on, then, child of God, pray on!
This is thy duty and thy task;
To God the answering belongs;
Thine is the simpler part—to ask.

—T. O. Chisholm, in Alliance Weekly

GOOD ADVICE FROM THE MOTHER OF JESUS TO ALL MOTHERS

John 2:5

1. Implicit Trust—"whatsoever"
2. Implicit Confidence—"He saith"
3. Implicit Faith—"do it"

—John Best

THOUGHTS ON HOME AND MOTHER

Only the home can found a state.

—Joseph Cook

A cottage, if God is there, will hold as much happiness as might stock a palace.

—J. Hamilton

If I had all the mothers I ever saw to choose from, I would have chosen you.

—Carlyle.

Unhappy is the man for whom his own mother has not made all other mothers venerable.

—Jean Paul Richter

HOW TO HONOR MOTHER

Romans 13:7

1. Recognition of her authority as from God. (First six years of life—then jointly with school, college and state.)
2. Rendition by giving her service—making daily tasks lighter.
3. Recollection of her unfailing love, self-sacrifice in providing food, clothing, home care and comforts.

—Walter Rothwell

"MOTHER" EUNICE

II Timothy 1:5

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1. A firm stand for righteousness (II Cor. 1:24)
2. A truly victorious life (I John 5:4)
3. An acceptable ministry of loving service within and without the home (Prov. 31:10-31)
4. A growth in spiritual attainments (II Pet. 3:18)
5. A heart indwelt by Christ (Eph. 3:17)
6. A consistent "walk," meriting good repute (Heb. 11:2)
7. A life lived, indeed, to please God (I Thess. 4:1)

Moody Monthly

THOU ART THE WAY

Thou art the Way; to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee.

Thou are the Truth; Thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life; the rending tomb
Proclaims Thy conquering arm;
And those who put their trust in Thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

—Bishop Doane, in *Heart and Life*

A DAY AT A TIME

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?"

"Only a day at a time," was his answer. This taught the patient a valuable lesson. It was the same lesson God had recorded for His people for all ages. If we are faithful a day at a time, the long years will take care of themselves.

—Andrew Murray

GOD'S GREAT LOVE

One time a father wanted to teach his son the lesson of God's great goodness. He took him to the top of a high hill and pointed northward over Scotland, southward over England, eastward over the ocean, westward over hill and valley, and then sweeping his arm around the whole circling horizon, he said, "Johnny, my boy, God's love is as big as all that." "Why, father," the boy replied with sparkling eyes, "then we must be right in the middle of it."

—Earnest Worker

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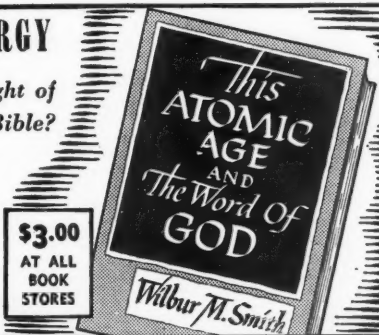
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"I sat down under His shadow with great delight"

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- 2 To encourage the spiritual and financial interest of local churches in sound and Biblical Baptist institutions and projects, both at home and abroad;
- 3 To encourage the creation of agencies and institutions wherever necessary and advisable to fulfill the commission of our Lord in the face of rising apostasy;
- 4 To provide mutual assistance among conservative Baptist churches for the encouragement of the local church's activities, such as evangelism, missions, and Bible teaching;
- 5 And to present a positive testimony to the New Testament faith and historic Baptist principles as a body of churches before the world, religious and otherwise; and to oppose departure and deviation from the great foundational truths of the Word of God.

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LOWER YET

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other. It is not a question of growing taller, but of stooping lower; we have to go down, always down, to get His best gifts.

—F. B. Meyer, in *Alliance Weekly*

* * *

A MOTHER'S PRAYERS

For many years the mother of Tom Carter prayed that God would save her boy and make a preacher out of him. Her boy was a wicked sinner. He landed in prison, but the mother still prayed for him, believing that God would answer her prayers. One day she received a telegram from the prison, saying that her son was dead.

The mother was stunned for a few minutes. Then she went to her room. There she prayed with her open Bible before her. She said to the Lord, "O God, I have believed the promises Thou didst give me in Thy Word. I have believed that I would live to see Tom saved and preaching the gospel. Now, a telegram says he is dead. Lord, which is true, this telegram or Thy Word?"

She rose from her knees and wired the prison: "There must be some mistake. My boy is not dead!" And there was a mistake. Tom Carter was alive! Not long afterward he was saved. When he was released from prison, he became a mighty soul-winner and preacher. —Dawn

* * *

McCHEYNE'S "HINTS FOR MINISTERS"

Souls are perishing every day, and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamblike; without this, all your efforts to do good to others will be as sounding brass, or as tinkling cymbal.

Get much of the hidden life in your soul; soon it will make spiritual life spread around.

Never forget that the true end of a sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be active for good.

But an inch of time remains, and then eternal ages roll on forever; but an inch on which, however, we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in His beams, be filled with His Spirit; else all success in the ministry will only be your own everlasting confusion.

It is not great talents God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

—The Christian

Moody Monthly

DEATH IN LIFE

He always said he would retire
When he had made a million clear,
And so he tolled into the dusk
From day to day, from year to year.

At last he put his ledgers up
And laid his stock reports aside—
But when he started out to live
He found he had *already died!*

—Earnest Worker

ON EAGLES' WINGS

Ye have seen . . . how I bare you on eagles' wings, and brought you unto myself—Exodus 19:4

The main purpose of a mother eagle toward her eaglet is to teach him to fly. Feeding is one purpose; and sheltering from the sun, storm, and enemies of all sorts is another. But these things are only secondary, for beyond and above all else the eagle has it in view to instruct her offspring how to spread his wings, how to beat them against the air, how to float from higher heights to lower, and how at last to soar upward into the vast expanse of sun and blue, above the clouds of every kind, and so to be what an eagle ought to be, the king of birds.

The eagle's methods of bringing such results to pass are as follows: first, she stirs up the nest, rousing the eaglet from his lethargy, comfort, and state of dependence; second, she topples him over the edge of the nest, forcing him to save himself by spreading his wings in flight; third, she hovers about him, encouraging him by her example and cries; fourth, she spreads, from time to time, her wings beneath him, bearing him up to an upper height for a fresh flight; and finally, when he is weary, she carries him back to the nest for renewed rest and refreshment at her side and under her comforting and protecting wings.

In the verse before us, God says that this is the way He had dealt with Israel. And it is not too much to add that this also is the way He has dealt with us. This being the case, we have the explanation of many otherwise unexplained things.

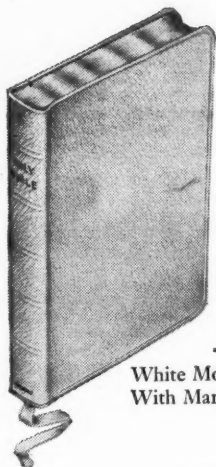
How we have wondered at those events which stirred us up and set us loose from ties of home and friends; and how we have marveled at the ruthlessness of those providences which sent us headlong from our assured places into the uncertainties of what seemed empty space around and beneath us. But now we understand that every experience was in God's love and for the fulfillment of His high purposes toward us. No matter what happened, we soon saw His form and heard His heartening cry; and never did we grow weary but we immediately found that strong wings were beneath us. And, oh, the wonder of it, when God brought us home to our resting place beside Himself!

—Henry W. Frost, in *China's Millions*

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"Trials must and will befall,
But with humble faith to see
Love inscribed upon them all—
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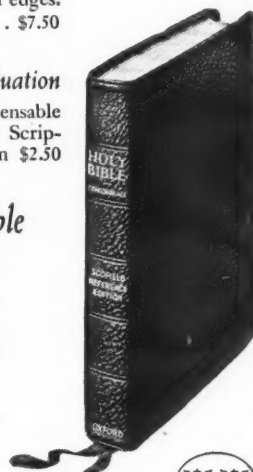
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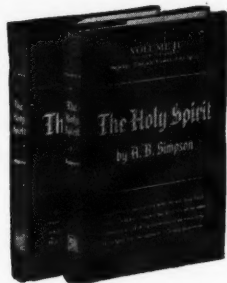
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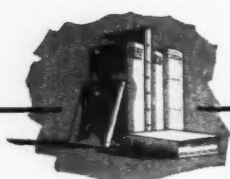


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NEW BOOKS

Strong Tower, by A. J. Broomhall.

To read this book is to be transported in spirit to a strange land and be introduced to a little-known race of people among whom in recent years a fledgling church has been growing. The Nosu belong to one of the largest groups among the several millions of tribespeople in southwest China, a group whom the Chinese call Lolos. Living in the midst of a rugged, mountainous area, they have been noted for their fierce lawlessness. Some indeed are still independent of any outside control, and any chance visitor among them risks possible death or enslavement.

Among the partially subdued Nosu lives "Mr. Peace," an influential man of the ruling class, who early became a Christian. The absorbing story of his life and of the infant church in which he, even unwillingly, plays an important part, is the theme of the book. But its purpose is not to provide a biography of "Mr. Peace"; in fact, much of the detail is drawn from the experience and the imagination of the missionary. According to the author, "Its main value . . . lies in the background, to which the narrative itself is supplementary." Through the story of "Mr. Peace" one can see life in Nosuland and the needs and problems of the struggling beginnings of Christian life there.

The story is exceedingly well written. The background material, though voluminous, is well integrated with the tale. No one can read it without being deeply impressed by the seriousness and multiplicity of problems connected with establishing an indigenous Christian church in unfavorable heathen environment.

255 pages, illustrated. 5 1/4 x 8 1/4 inches. China Inland Mission, Philadelphia (1947). \$2.75. H.R.C.

Fish Four and the Lisu New Testament, by Leila R. Cooke.

Fish Four was a Lisu tribesman of southwest China. Early in that remarkable movement of the Spirit, which brought thousands of Lisu into the Christian faith, Fish Four became a follower of the Saviour. He soon showed unusual ability, particularly in helping the missionaries to understand the Lisu language, and was chosen to help with the vitally important task of translating the New Testament. His earthly life was ended only shortly before the completion of the work, but in a real sense, as Mrs. Cooke says, "Fish Four still speaks through the pages of the Lisu New Testament" for which he gave so much of himself.

The author died while the book was still in note form. Her husband finished the work and has presented a tale whose interest and pathos will move many a heart.

103 pages. 5 1/4 x 7 1/2 inches. China Inland Mission, Philadelphia (1947). Paper, 50 cents. H.R.C.

Mawal: Jungle Boy of French Indo-China, by Mrs. Gordon Hedderly Smith.

An unusually attractive missionary book for children. While the text may have to be read to the younger children, the profuse illustrations will hold the attention of young and old alike. Besides numerous black and white sketches by the author, there are seven full pages in color.

Mawal is a typical Raday tribesboy in Indo-China. The first chapters show Mawal in the ordinary affairs of tribal life in the jungle, particularly child life. Then he

makes a trip to town by elephant and comes in touch with the missionaries and their three boys. When the missionaries agree to visit his village, a great change comes to Mawal's life. The merit of the story is in the vivid descriptions of life in the jungle, with only enough of a plot to string the various items together into a unit.

60 pages. 6 x 9 inches. Moody Press, Chicago (1947). \$1.00. H.R.C.

Try Giving Yourself Away, by David Dunn.

While not essentially a religious book, this small volume has a message for Christians as well as others. It is an expansion of an article under the same title which first appeared in one of our national magazines several years ago. Fundamentally, its thesis is that a boundless store of greater happiness is available for anyone who will deliberately cultivate "the Art of Giving-Away." Of course the only giving away which really brings happiness involves the giving of oneself in acts of gratitude, unselfish service, and often-neglected deeds of thoughtfulness. The book is filled with practical illustrations of the outworking of this philosophy in the life of the author and of others. It is very stimulating reading and makes one want to try giving himself away.

110 pages. 5 1/2 x 8 1/4 inches. The Uppergate Press, Scarsdale, N.Y. (1947). \$2.00. H.R.C.

New World Ahead, by David D. Baker.

Like a doctor who tries to reduce fever and deaden pain without getting at the underlying causes of illness, this book looks at the visible evidences of world distress and prescribes the palliatives of a "social" Christianity. The social and moral conditions in the world as described are true. The social accomplishments of missions in the past and the philanthropic endeavors of various churches today are commendable in relieving distress. Much more can and should be done.

But the book fails to diagnose the disease; it deals only with symptoms. No remedy for sin is proposed. Its view of salvation is expressed in the words of a closing quotation: "Until my life becomes a channel through which God works to save humankind from war, disease, poverty, oppression, injustice, class and race conflict, there is no salvation for me."

64 pages. 8 1/2 x 11 inches. Friendship Press, New York (1947). Paper, 75 cents. H.R.C.

Mongolian Plains and Japanese Prisons, by Douglas G. Broughton.

An account of missionary itineration in eastern Mongolia, which was interrupted by the outbreak of the war in the Pacific. The author is a missionary of the "Open Brethren," who left his New Zealand home in 1938 to work in the inner Mongolian province of Jehol. The province was even then in the hands of the Japanese from Manchukuo. Border incidents at times interfered with evangelistic plans, and at one time the missionaries were imprisoned as spies. After lengthy negotiations they were cleared of the charges, but soon after Pearl Harbor they again suffered imprisonment, first in Mongolia, then Manchukuo, and finally Japan, from which they were repatriated.

For many people this book will give a brief insight into a difficult and little known mission field. It is well illustrated with photographs and sketches.

72 pages. 5 x 7 1/2 inches. Pickering and Inglis (Fleming H. Revell Co., New York) (1947). \$2.00. H.R.C.

Christ for All Japan, by T. T. Brumbaugh.

A picture story with a fair amount of textual explanation designed to show conditions in Japan at the close of the war, as they concern missions, and the new outlook and opportunities. The point of view of the author is decidedly pro-Kyodan (United Church). Of Tomita, the wartime head of this government-sponsored union, he says, "He still remains a pillar of strength in Christian postwar strategy," a remarkable statement in view of a reported wide-spread repudiation of Tomita's leadership. Much is said about education and educational needs, but there is almost no mention of evangelism.

78 pages. 5 1/4 x 7 3/4 inches. Friendship Press, New York (1947). H.R.C.

Partnership With God, by August W. Brustat.

This is a compilation of messages dealing with such matters as church attendance, communion, Bible study, prayer, witnessing, giving, and Christian education. Much of the material is helpful, although many will differ with the author's views, especially with his conception of the Lord's Supper. The work is interestingly written, and contains many gripping illustrations of God's dealings with individuals and nations.

112 pages. 5 1/4 x 8 inches. Ernst Kaufmann, Inc., New York (1947). \$1.50. J.M.

The Horsemen Are Riding, by F. J. Miles.

The author describes the four horsemen of Revelation in the light of present-day trends. He considers the white horse as symbolic of militarism, the red horse of war, the black horse of famine and pestilence, and the pale horse of death. The only solution to the world's pressing problems is seen in the second coming of Christ.

96 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids (1947). \$1.00. J.M.

A Reading of Revelation, by Charles Leslie Venable.

A narrative based on the book of Revelation, incorporating both a paraphrase of the text and an explanation of what the text may have meant to the first readers. The author rejects the idea of Revelation as a preview of coming events, and represents John as offering to men a "world view" with supreme emphasis upon "victory over death." He gives us a somewhat new form of the old allegorical method of dealing with the book. The fact that the Apocalypse claims to be a prophecy (1:3; 10:11; 22:7, 10, 18, 19) and that it points to the second advent of Christ (1:7; 3:11; 16:15; 19:7; 22:7, 12, 20) is set aside.

114 pages. 4 3/4 x 7 1/2 inches. The Muhlenberg Press, Philadelphia (1947). \$1.75. J.M.

A Survey of Old Testament Teaching, by J. Wash Watts.

It is the purpose of the author, who is professor of Old Testament Exposition and Hebrew in the New Orleans Baptist Theological Seminary, to lay a foundation in the two volumes of this book from which students may continue independent interpretation of the Old Testament. The method of treatment is along historical, exegetical and theological lines. Thus for each book there is an analysis, textual notes, and theological studies. Wherever possible, archeological sidelights are introduced and critical problems discussed.

Genesis and Exodus are treated at considerably greater length than the other books; in fact, 171 out of a total of 600 pages are devoted to these two books alone.

The author's position is thoroughly conservative in critical problems as well as in theological views, and historical background of authors, books and language. As a matter of fact, his "starting viewpoint is one of faith in the trustworthiness of the Bible."

The treatment is clear and concise and objective with regard to standards of critical investigation, although concern for objectivity might, in one or two instances,

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.

leave something to be desired. The reader will also find much of homiletic value in the work, and although designed for students in schools, it will be found generally useful. Suggestions for other reading are given with each book.

2 volumes, 600 pages. 5½ x 7¾ inches. Broadman Press, Nashville (1947). \$3.00. N.J.S.

A Prisoner and Yet . . ., by Corrie ten Boom.

The author of this book, a Christian woman of Holland, tells here of her experiences, and those of her father and sister, in the hands of their German captors toward the end of the second World War. It is a story of inhumanly cruel treatment, and of deep physical, mental and spiritual suffering; but at the same time a story of beautiful faith and loyal devotion to the Lord. Touches of grim humor run through the story, but it is basically an account of bitter suffering, though with it all of numerous opportunities—which were abundantly afforded and loyally seized—for faithful witness for the Lord. It is interesting, instructive and inspiring.

170 pages. 5¼ x 7½ inches. Evangelical Publishers, Toronto (1947). \$2.00. J.A.S.

The Arab War Effort, a Documented Account.

The book is in two parts. The first part consists of an appraisal of the roles played by the various Arab states in the second World War. The second part consists of a series of seven documents, "selected from official British, German, Italian and Arab sources," which are relied upon to prove the pro-Axis sympathies and efforts of these Arab states.

48 pages. 7¼ x 10¼ inches. The American Christian Palestine Committee, New York (1947). J.A.S.

Search the Scriptures, edited by G. T. Manley.

The aim of these courses of Bible studies is to provide for university students and others a working scheme which will cover the text of the Bible in three years. A certain portion of Scripture is designated for each day of the year, and suggestions are made for a devotional study of each portion. The material is of a genuinely conservative nature and is ably presented.

Volume I, 132 pages. 5½ x 8½ inches. Inter-Varsity Christian Fellowship, Chicago (1947). \$1.00. J.M.

Pearls from the Prophets, by W. G. Heslop.

A brief exposition and analysis of the book of Ezekiel and one of a number of such expositions by Dr. Heslop. Together with pithy and penetrating comment there is explanation of the many symbolism in the book.

While occasionally the style is somewhat redundant, with labored alliteration, the work is characterized by deep earnestness and a sense of urgency and need. The author is a champion of the faith, particularly with regard to the "no-hell" cults and isms, and a determined opponent of what he terms "eternal sonship," "once in grace always in grace," and an advocate of "entire sanctification." To the reader willing to sit down with the important prophecy of Ezekiel, this little volume will afford much illumination and profit.

175 pages. The Higley Press, Butler, Ind. \$1.50. N.J.S.

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Why Criticize the Roman Church? by George H. Dowkontt.

In a day when so many would have us believe that the doctrinal differences between Romanism and evangelical Protestantism are practically negligible, the facts brought out in this tract by the director of the Fulton Street Noon Prayer Meeting of New York City may serve as a wholesome antidote to a poisonous indifference and ignorance of the real issues at stake.

15 pages. 3 x 6¼ inches. Christian Testimony, 115 Fulton Street, New York (1947). C.N.B.

The Rescue of Ruth, by John J. VanGorder.

The author has made quite a complete analytical study of the Book of Ruth. A very excellent treatment has been made of dispensational truths in the book, as well as those with typological significance. Every student of the Scriptures would do well to read the last chapter, which gives an illuminating discourse on the Kinsman-Redeemer as related to the year of jubilee.

54 pages. 5¼ x 7¾ inches. Van Kampen Press, Chicago. 35 cents. G.C.A.

Our Lutheran Faith, A Reference and Guide for Adult Instruction, by John B. Gardner, S.T.M., D.D.

This little book is just what the full title indicates. While specially applicable to Lutherans, others will find it helpful and stimulating though they may not agree with every detail of doctrinal interpretation.

80 pages. 5½ x 8½ inches. The Lutheran Literary Board, Burlington, Iowa (1947). Paper, 60 cents. E.S.M.

Missionary Journeys of Paul, the Great Apostle to the Gentiles, by E. E. Franke.

A tiny pamphlet briefly outlining Paul's missionary life, work, and journeys, with a 2½ x 3½ inch map for each journey.

7 pages. 4 x 7½ inches. People's Christian Bulletin, P. O. Box 87, Station H. New York 25 (1946). 10 cents. E.S.M.

Guidance for the Cure of Souls, by E. G. Gulin, Bishop of Tampere, Finland.

This excellent little brochure is a chapter of Bishop Gulin's *Pastoral Letter*, translated by Walter J. Kukkonen. The bishop emphasizes the necessity of the pastor being in closest fellowship with God, his own soul being clear of all sin, before he can help others; and then the greatest of tact, love, and unselfishness in dealing with sinners. A reprint from the Lutheran Church Quarterly, the little treatise is well worth reading.

11 pages. 7 x 9½ inches. Finnish Lutheran Bible Fellowship, Hancock, Mich. (1947). 25 cents. E.S.M.

Commentary on the Epistle of Paul the Apostle to the Romans, by John Calvin.

First in a valuable series of reprints of Calvin's commentaries, begun recently by Wm. B. Eerdmans Publishing Co. His writings are as important today as when he prepared them in Reformation days. Translation by John Owen. Printing and binding are excellent.

580 pages. 6 x 8¼ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). \$4.50. W.W.H.

Our Living Dead, by Flournoy Shepper-son, D.D.

This brief treatise on the death of the Christian and on heaven is comforting and helpful. It is basically sound and biblical, though not all Bible students will fully agree with every detail of interpretation.

18 pages. 5 x 7 inches. Press of Martin, Greenville, S.C. E.S.M.

What Time Is It? by John J. Van Gorder.

The seven dispensations are treated in this small pamphlet in a clear, concise manner. For one who does not have time for a lengthy study of the subject this reprint should prove profitable.

30 pages. 5 x 7½ inches. Van Kampen Press, Chicago (1940). 25 cents. G.C.A.

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Chaco Chapters, by Winifred Revell.

Every missionary on furlough is questioned in detail about living conditions in his field: "What do you eat?" "What is your house like?" etc. In this book the author describes conditions at an isolated station in the Argentine Chaco with such an interesting style and such a wealth of intimate detail as to satisfy even the most inquisitive. Many a missionary will see in its pages some of his own experiences in attempting to make a home where conveniences are few and improvisation is the rule.

We are told of the rough, partly roofed structure of "unembellished mud" to which the author went as a young bride with her missionary husband, and the steps by which it was made into a wilderness home. We are introduced to the neighbors, both Indian and white, and gain an insight into their lives. We are given the details of Chaco housekeeping, and like privileged visitors to a lonely outpost are taken right into the family circle and get acquainted with the children and even the household pets. We even go on vacation with the family.

Through it all there is an attractive warmth of good humor that looks back with a smile at what must have been some difficult situations. We do wish, however, that the author had seen fit to tell us something of the spiritual ministry which she and her husband performed among the Indians. The church is mentioned, but we are not told how it came to be nor how it met the need of the people.

The attractiveness of the book is enhanced by numerous sketches and several

water colors by the Argentine artist, Carybé, who visited the station.

192 pages. 6 x 9 inches. Hodder & Stoughton, London (obtainable from Musson Book Co., Toronto) (1947). \$3.25. H.R.C.

My Sermon Notes on Parables and Metaphors, by William P. Van Wyk.

Models of expository preaching, "these notes" are plain and to the point in their application. They go to the heart of the matter, dealing with the important issues. No time and energy are wasted on mere rhetorical flourishes and verbiage, nor on polished phrases or labored alliterations. There is no mere striving after effect, but concern for the spiritual benefit of hearer and reader and for the glory of God. The themes are all vital and profitable and expounded in clear, comprehensive fashion.

110 pages. 5½ x 8 inches. Baker Book House, Grand Rapids (1947). \$1.50. N.J.S.

Preface to Ethical Living, by Robert E. Fitch.

This little book was written by a college professor who, during the war, was a Navy chaplain. He writes well, and reveals a keen insight into human nature, and an incisive discrimination with regard to moral and religious tendencies in America. However, his solution for the problems he sees seems to this reviewer to fall short of what is required. It is not sufficient to appeal to men and women merely to return to the church, as the author does quite eloquently. Rather, it calls for a return to the Bible as the Word of God, and to the Christ of the Word. Furthermore, ethical living is impossible apart from the power of the indwelling Holy Spirit of God, which this book fails to stress.

80 pages. 5½ x 8½ inches. Association Press, New York (1947). \$1.25. J.A.S.

Ruth, the Romance of Redemption, by J. Vernon McGee.

The book of Ruth is the only biblical illustration of the Kinsman-Redeemer at work. In it redemption is pictured in human terms of life, warmth, and love. If you want a systematic, satisfying explanation of the story—its historical, dispensational, doctrinal, and practical aspects—get this book. It reads like a research paper, complete with footnotes, and the style is redundant in spots, but in the main it is as clear and accurate an exposition as the Bible student would want.

195 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$2.00. W.W.H.

Glimpses of Mennonite History and Doctrine, by John Christian Wenger.

This revised and enlarged second edition of the 1940 publication is an excellent study of the Anabaptist backgrounds of the Mennonite Church. The author has "tried to tell the story of the rise of the Mennonite Church in Switzerland and Holland, and of its subsequent history in the various countries in which Mennonites have lived." This reviewer thinks he has given a fair and unbiased interpretation of the antecedents of the Mennonite Church in the Reformation era, and has properly removed some of the stigma that unfortunately has been associated with the early history of Anabaptism. He shows clearly the difference between the true Anabaptists and the fanatical groups that for a time associated themselves with them.

258 pages. 6 x 9 inches. Herald Press, Scottsdale, Pa. (1947). \$2.25. E.S.M.

Preacher and Prayer, by E. M. Bounds.

Nothing could be more opportune than the reprint of this volume originally published by the author in 1907. The imperative of its message is even more timely now than then, because the trend of the visible Church has evidently been steadily downward in this respect. This little volume is an impassioned, moving plea for the imperative of prevailing prayer as the vital and life-giving force in preaching. Too

many "dead men are preaching dead sermons." Twenty brief but moving chapters, prefaced with quotations from as many great men of God and therefore great men of prayer, present this earnest plea. Every minister, every servant of God, should read and study and carry out the exhortations of this volume, not large in pages, but great and vital in content.

104 pages. 5½ x 7¾ inches. Zondervan Publishing House, Grand Rapids (1946). \$1.25. N.J.S.

Great Stewards of the Bible, by John E. Simpson, D.D.

A brief presentation of the teaching on stewardship, including many quotations from the Scriptures with the author's comments on the same, drawn from the words, lives, and examples of the biblical characters: Abel, David, John, Malachi, Paul, and Jesus.

98 pages. 5 x 7½ inches. Fleming H. Revell Co., New York (1947). \$1.25. E.S.M.

Discovery, by H. S. Hillyer.

This novel was written by a missionary who has had many years' experience in Bolivia. Written originally in Spanish, it now appears in an English edition for the first time. The story concerns the spiritual struggle of a Roman Catholic priest in Bolivia. As the light of God's Word begins to flood his soul, we see him first anxious to defend his Church, then as determined to reform it, and finally forced to abandon it. The book is well written and gives not only an interesting account of the conversion of the priest, but also an accurate picture of missionary activity in South America. While the characters are fictitious, the various incidents of the plot are based on actual happenings observed by the author. It is a pleasure to commend this volume to young and old alike.

127 pages. 5 x 7 inches. Evangelical Publishers, Toronto (1947). Paper, \$1.00. G.C.L.

The Jew of Tarsus, by Hugh J. Schonfeld.

A subtitle of this volume is "an unorthodox portrait of Paul." Nothing could be more true. The author is a thoroughgoing rationalist with regard to the Scriptures. Of Jewish birth, he declares himself to be a Nazarene, since Jesus is for him the Messiah. But his Jesus is no more than a man, at least not God. He confesses "the unity of God, not a unity in Trinity."

The author brings to bear on his subject a very wide knowledge of the times and particularly of contemporary Jewish thought and movements. He presents the entirely novel and rather fantastic view that at the bottom of Paul's unique ministry and personal relationship to Christ, so different from that of the twelve, was this, that Paul had at one time imagined himself to be the Messiah. To the reviewer, the author's arguments in support of this view are unconvincing, even apart from the fact that there is not a shred of evidence in the New Testament, as indeed the Word of God, to support such a view. The Scriptures are wrested out of their plain and reasonable meaning to support this vagary, and the author is not above completely ignoring the obvious meaning of a word to suit his purpose.

Miracles are rationalized. Inspiration is explained away on the ground of Paul's "own superb reasoning powers and creative imagination." The vision on the road to Damascus is the result of his "disordered condition of mind and bodily weakness," and he is the victim of "psychological phenomena" and "spirit control." The author contends that Paul "never repudiated the obligations of the law." That there is much of deep interest in the volume cannot be denied, but not in the interest of the truth according to the Scriptures. It is indeed admitted as a "startling departure" from that "hitherto supposed was the life and teaching of the second founder of Christianity."

255 pages. 6 x 8½ inches. Macmillan Company, New York (1947). \$2.50. N.J.S.

The Rock Still Stands

IT IS astounding how much sensation is caused in the Christian Church by the outbreak every now and then of fresh phases of infidelity. I do not think that these alarms are at all warranted. It is what we must expect to the very end of this dispensation. If all carnal minds believed the Bible, I think all spiritual might almost begin to doubt it, but as there are always some who will attack it, I shall feel none the less confidence in it.

Really, the Book of God has stood so many attacks from such different quarters, that to be at all alarmed about it shows a very childish fear. When a rock has been standing all our lifetime, and has been known to stand firmly throughout all the ages of history, none but foolish people will think that the next wave will sweep it away. Within our own short life—say some five and twenty years' recollection—have we not remembered almost as many as five and twenty shapes of infidelity? You know it must change about every twenty years at least, for no system of infidelity can live longer than that.

There was the witty system of objection which Voltaire introduced; and how short-lived was that! Then came the bullying, low-lived, blackguard system of Tom Paine; and how short-lived was its race! In more modern times, unbelief took the shape of secularism. What peculiar shapes it takes now we scarcely know—perhaps Colensoism is the most fashionable; but that is dying out, and something else will follow it. These creations of an hour just live their little day, and they are gone.

But look at belief in Scripture, and Scripture itself. The Bible is better understood, more prized, and on the whole, I believe, more practiced than ever it was since the day its Author sent it abroad into the world. Its course is still onward; and after all that has been done against it, no visible effects have been produced upon the granite wall of scriptural truth by all the pick-axes and boring rods which have been broken upon it.

Walking through our museums, we smile at those who think that Scripture is not true. Every block of stone from Nineveh, every relic which has been brought from the Holy Land, speaks with a tongue which must be heard even by the deaf adder of secularism, and which says, "Yes, the Bible is true, and the Word of God is no fiction."

Beloved, we may rest assured that we have not a word in the Book of God which is untrue. There may be an interpolation or two of man's which ought to be revised and taken away, but the Book as it comes from God is truth, and nothing but truth; not only containing God's Word, but being God's Word; being not like a lump of gold inside a mass of quartz, but all gold and nothing but gold; and being inspired to the highest degree, I will not say verbally inspired, but more than that, having a fullness more than that which

the letter can convey, having in it a profundity of meaning such as words never had when used by any other being, God having the power to speak a multitude of truths at once. And when He means to teach us one thing according to our capability of receiving it, He often teaches us twenty other things, which for the time we do not comprehend, but which by and by, as our senses are exercised, reveal themselves by the Holy Spirit.

Every time I open my Bible I will read it as the Word of "God, that cannot lie"; and when I get a promise or a threatening, I will either rejoice or tremble, because I know that these stand fast.—Charles Haddon Spurgeon.

THE PROFESSING CHRISTIAN AND THE WORD

In a town near Berlin, Germany, a fashionable modiste shop caught fire and the women's fire brigade of the place came to the scene. When the order was given to play a stream of water upon the burning interior, the fire women could not bear the thought of ruining all the beautiful dresses and hats by water. So they rescued the clothing first and then found they were able only to save the adjoining buildings, as the first was past saving.

Sometimes a professing Christian is equally afraid to let the water of God's Word destroy some of his worldly desires and ambitions and in keeping them to himself, loses his usefulness as a child of God (I John 2:15).—Bible Today.

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Is America Going Dry?

[Continued from page 645]

Methodist ministers and lay leaders; intra-church literature in the form of drama, institutes, addresses, and graded publications; and the thirty-five-year-old *Clipsheet* for the public press. Typical *Clipsheet* items:

"*Drunkenness and all its ramifications are a mounting evil,*" says the *Los Angeles Times*. "In 1947 the local police department arrested 92,648 men and 5,501 women as plain drunk, and 3,032 persons for drunk driving."

"Some people have a veneer that comes off easily with a little alcohol."

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

"Total abstinence keeps the I in Drink from becoming the You in Drunk."

In addition to the efforts of the Methodists and other denominations, a group once called the Anti-Saloon League and now known as the National Temperance League is active with an inter-church program. The League is church controlled—"definitely a spiritual, God-fearing league of churches," as one of the officials puts it—with three major programs of education, legislation, and law enforcement.

States are individually organized; the budget in Illinois last year was \$100,000. Like other temperance groups, they stress alcohol education in schools and churches, and are militant for dry legislation. Their school program embraces public, parochial, and Catholic schools alike. They buy radio time for brief speeches. They boldly claim that national prohibition and individual total abstinence are their two chief aims.

Working in close co-operation with the League is the Women's Christian Temperance Union. Although the seventy-four-year-old organization is often the butt of newsmen's amusement, it is still powerful and very much alive. New members in 1947 totaled 66,659, with 859 new club organizations. Total membership is approximately 400,000.

Alcohol is not the only problem stressed by the WCTU, for its program also embraces the subject of Christian citizenship. Again, education is the chief medium, through motion pictures, periodicals, school instruction, seminars for teachers, educational literature, and general crusade activities. The Union works with the Temperance League in political campaigns.

Many other groups are factors in the dry picture. One of them, the American Business Men's Research Foundation in Chicago, distributes newspaper releases, cartoons, and "The Foundation Says—," a digest of development in the field of alcohol. The Prohibition political party also is active, placing candidates for national leadership, although success thus far has been slight.

Fourteen-year-old Alcoholics Anonymous, which aims to rehabilitate some of the three million alcoholics in America today, is also of significance, although its approach is not a Christian one. Two

discoveries from their membership of more than 30,000 are surprising: it costs them only \$100 to retrieve an excessive drinker; 70 per cent of today's alcoholics began drinking heavily before out of their teens.

The field of scientific study of the alcohol problem has been largely taken over by the Yale Plan for Alcohol Studies; "simply trying to find the facts and let the chips fall where they may," as one temperance leader expressed it. They also are doing a valuable piece of educational work through the national committee for education of alcoholism, dealing with what they call "our greatest unsolved public health problem."

While the Yale group agree with the chief dry contention that alcohol destroys brain tissues, they differ on one major point: to them, an alcoholic is a "sick" man rather than "weak." Most Christians and temperance workers believe that while liquor itself is much to blame for the alcoholic's condition, he has voluntarily fallen into the habit of drinking, and therefore cannot be entirely exonerated from blame. The biblical exhortation to "be not drunk with wine, wherein is excess; but be filled with the Spirit" would seem to assume that drunkenness is a willful act, not an unavoidable disease or sickness.

BUT, OF COURSE, the foregoing discussion has not given an answer to the biggest question of all: "Is America going dry?" It is a vital question, one at which both the liquor industry and the temperance forces are looking more and more anxiously. It is a question that cannot be answered with a positive yes or no until—or unless—prohibition comes back.

Strangely enough, the periodicals of the nation are beginning to sound something of a prophetic note on this subject. The Schenley advertisement titled "Is Prohibition Coming Back?" did not stem from the single act of attempting to conserve grain. It resulted from hundreds of local options won by dry forces, from government statistics on slightly decreased alcoholic revenue in the last few months, and from fear of public sentiment rising against the crimes of liquor. It stemmed, too, from uneasiness because of men like Sam Morris, from newspaper headlines declaring "Americans Drink Less," and from expensive night clubs that have had to close their doors because postwar America apparently wants to pay a more reasonable price for its liquor.

Nevertheless, the answer to "Is America going dry?" is not yet evident. At each dry victory, the liquor industry girds itself for fresh battle. Financially, its resources are almost unlimited—which means bigger and better ads, radio programs, propaganda of every type.

And politically, with the city of Washington, D.C., nearly a "cocktail party paradise," its national position is fairly strong.

Many dries predict that prohibition—or a reasonable substitute—will come within five to twenty years. But they are not overly confident. They know that the

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fight will be a hard one, and that their resources are limited in comparison with those of their opponents. Their only tools are to give alcohol education to the pliable school children of America, to work for drying up individual counties and states, to seek for non-drinking pledges from our adult population, and to urge enforcement of existing legislation. The fact that our increasing crime and other moral decadence can be traced to liquor is also helping the temperance cause.

Their funds are limited and their personnel are few. But their biggest problem, their worst worry, is something entirely different. It is this: *the Christian people of America are not behind them.* The conservative Christian family, with its zeal for the gospel, seems to shy away from the subject of temperance. Yet if we would band together in a united front for this purpose, together with other Christian groups—yes, even the Catholics, who are earnest temperance teachers—much could be accomplished overnight.

This cause is one for which we can all work together. It is not merely "the social gospel"; it is essential to our moral well-being as a nation. Will conservative Christianity take a position of more than passive resistance on the liquor question?



Eve Knew John 3:16

[Continued from page 643]

accepted because he brought a lamb, but because his heart was right." Eve could have taught that writer something, and so could every Old Testament patriarch since her time who knew that "without the shedding of blood there is no remission" and who understood God's provisions for the offering of some animal to atone for sin until Christ, the Lamb of God, should come and take it away.

Today multitudes have turned away from the cross of Calvary as the way to God. Sin seems to them too trifling to demand such a sacrifice. "I don't want any bloody religion," they say. "God is the Father of all men, and will do no harm to His children."

God has always had but one way of salvation. His Son is the Lamb slain before the foundation of the world. All of the Old Testament believers looked to His coming and brought their offerings to God as an indication of their faith in Him. Paul tells us that Christ died "for the remission of sins that are past, through the forbearance of God" (Rom. 3:25). Calvary is the fulcrum of history, prepared in the ages past, consummated in history, and declared to all the world in the gospel.

There is but one remedy for sin, even as there is "one God, and one mediator between God and men, the man Christ Jesus." Oh, that Eve could awake and speak her words once more, so that all the world could hear of the Jehovah-man as God's remedy for sin.

Life takes on new interest when we forget self and think of others.—Ex.

May, 1948

THE PET RATTLER

The Memphis Commercial Appeal carried a news dispatch which told of a Negro across the river in Arkansas who had a pet rattlesnake. He had found the snake as a baby, had taken it and fed it, and made quite a pet of it. The reptile would come when he whistled. It would eat from his fingers. It would coil around his arm and let him stroke its head with the palm of his hand or with the tips of his fingers.

One day he took it to town to exhibit it among his friends. They marveled at its gentleness—marveled at the way it coiled itself with apparent gentleness around his arm—marveled how it would come when he whistled—marveled that it would eat from his hand. He went back home with his pet. When he got home, suddenly, with only the slightest provocation, the reptile became angry. Quicker than the zig-zag lightning flashes from the bosom of a dark cloud, that pet rattler buried its fangs in the black man's arm. In a few hours the man was dead. In one quick instant, with poisonous fangs, the serpent had written his death in his own blood! Two nights after that, the man who should have been sitting with his family in their humble but happy home was sleeping in the mud of an Arkansas grave.

With such dread cometh such an hour to every man and woman who makes a pet of sin. So cometh such a horror and death to every man who refuses when God calls. An hour of kindred terror awaits the man or the woman who regards not when God stretches out his hand. A day of dreadful despair like unto that the Negro met when he pulled the pet snake's fangs from his arm and hurled it to the ground, is out yonder somewhere to all who set at naught God's counsel and will none of His reproof. "Be not deceived; God is not mocked." Turn you at God's reproof. Turn now! There's danger and death in delay. Let go that sin! Drop it—now!—Robert G. Lee, in *Whirlwinds of God*.

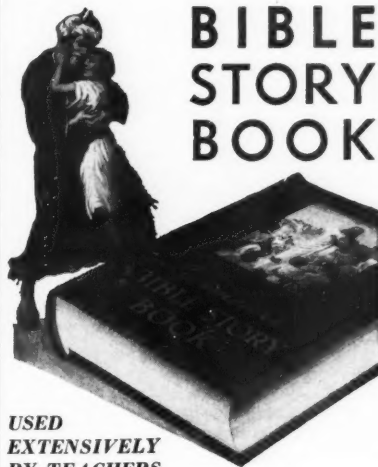
GOD'S VISIT

I have visited you, and seen that which is done to you.—Exodus 3:16.

Queen Victoria, when at her home in Scotland, often went out, unaccompanied, to visit the cottagers, and one day she found an old man, bedridden and alone. Not knowing Victoria, the old man explained that "all his folks were away hoping to get a glimpse of the Queen." She said nothing to that, but sat with the old man a long time, chatting pleasantly, and then she read to him out of the Bible she loved. As she left she gave him twenty-five dollars, saying, "When your people come back, tell them that while they have been to see the Queen the Queen has been to see you."

In much the same way, when deserted by men, we are sure to be visited by God. "When my father and mother forsake me, then the Lord will take me up." No one is so forgotten by his fellows as to be forgotten by his Creator. The need of Him is a pledge of Him. No neighbor is so neighborly as God.—Christian Sun.

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STITUTE, LAWRENCE E. PEARSON, PRESIDENT.

To Observe Inauguration and Homecoming May 13 and 14

FORMAL inauguration ceremonies for Dr. William Culbertson, new president of Moody Bible Institute, will be held May 13, followed by the first annual alumni homecoming May 14.

Main speaker at the inauguration service, to be held in Moody Memorial Church at 8:00 o'clock Thursday evening, will be Dr. Harold S. Laird, pastor of the First Independent Presbyterian Church of Wilmington, Del. A reception follows, in the Institute dining room.

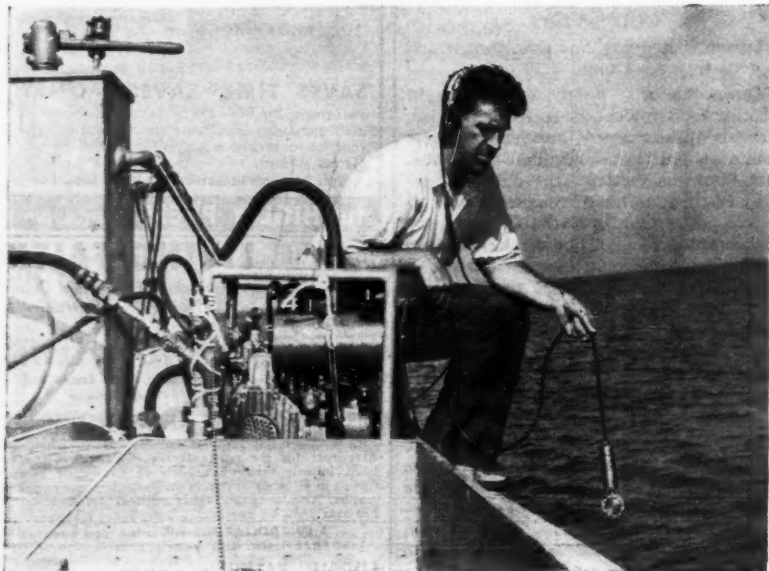
Friday morning the Institute will hold open house for the alumni, when opportunity will be given to visit classes in session, radio studios, and business offices.

Friday afternoon a special meeting for former students will be conducted at the Institute, with messages by Dr. Culbertson and other inspirational speakers. This program will be broadcast over WMBI-WDLM.

At 6:30 Friday evening, a banquet for alumni and their friends will be held in the Institute dining room, followed by the premiere showing of "Voice of the Deep," new film of Moody Institute of Science. Director Irwin A. Moon will present the picture in person.

Tickets for the banquet (and the film following) are \$1.50 each. Paid reservations must be made by May 10 at the office of the Alumni Association, 153 Institute Place, Chicago 10, Ill.

F. Alton Everest with elaborate equipment for recording underwater sound.



Alumni to See First Showing of "Voice of the Deep"

The entry of Moody Institute of Science's latest film, "Voice of the Deep," into the film program will be heralded with a widespread series of premiere showings, beginning with the May 14 presentation to the alumni.

"Voice of the Deep" is another in the series of Sermons from Science productions that has included "The God of Creation" and "God of the Atom." It is based on the wartime discovery that the supposedly silent deep is not silent after all.

During the war, a network of hydrophones (water microphones) was submerged in the waters of Chesapeake Bay to guard the area, since it was thought that they would give an accurate hearing on an enemy submarine within range. On a late spring evening in 1942, the equipment was first tested. To the amazement of sound engineers, the entire panel lit up like a Christmas tree, implying that the whole German Navy was in the bay.

After inspection of the electronics components, another test was made and the incident repeated. Research men launched an investigation, resulting in the surprising announcement that the bedlam of noise which caused the panel of lights to blaze each evening just after dark came from great schools of croakers, heart of Chesapeake Bay's fishing industry.

This discovery started a far-reaching series of investigations on underwater

sounds. With the close of the war, the staff of MIS left on an expedition to study some of the fish noises. Associate Director F. Alton Everest was of special value because of his first-hand experiences with the University of California Division of War Research.

In "Voice of the Deep," these sounds have been recorded on the sound track with colored underwater photographs of the fish themselves. Newsmen, radiomen, and motion picture experts who watched the film in production have been enthusiastic about its unique presentation.

The climax of this newest Sermon from Science brings the application in Dr. Moon's own distinctive way: just as man once denied the fact that there was no sound under the sea, because there were no ears to hear, so man denies that there is a spiritual realm because "natural man cannot comprehend the things of the spirit."

Philadelphia Fellowship Meets

Philadelphia alumni heard a report on "Evangelism at Moody Bible Institute" from Vice-president Robert L. Constable at a Moody Fellowship dinner February 20. It was the first time a member of the Institute administration had reported to such an alumni meeting, but the warm response assured Institute officials of the interest alumni have in up-to-date information regarding the school. Similar meetings will be planned for other areas at frequent intervals to keep alumni in touch with their school.

The committee formed to plan the next Philadelphia Fellowship meeting includes Dr. Merril T. MacPherson '14, chairman; George Sutherland '25; J. Louise Mills '22; Mrs. H. Jacobus (Hazel Rezanson '32); and Shizuko Kajikawa '44.

Gull Lake Bible Conference

A letter from Ben F. Gordon, of the Gull Lake (Mich.) Bible Conference Association, announces a conference June 26-July 2 with Gerald Stover and Edwin Guber, of the Institute Extension staff. Anyone interested in having an M.B.I. alumni reunion at that time should contact Mr. Gordon at 480 Cheshire Drive, Grand Rapids, Mich.

J. H. CABLE, A. J. SHARTLE PASS AWAY

Two members of the Institute family, Dr. John H. Cable, and Mr. A. J. Shartle went to be with the Lord in March.

Dr. Cable, who was an Institute faculty member since 1940, died March 30, at the age of sixty-three.

For the last five years, he has been confined to his home at frequent intervals because of a heart ailment. The last siege began two months ago with a cold, which gradually became worse until he succumbed to a heart attack.

Funeral service, in charge of President William Culbertson, was held April 1, in Torrey-Gray Auditorium at the Institute. Dr. H. A. Ironside brought the main message. Interment was in Rochester, Pa.

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Before coming to the Institute, Dr. Cable was for twenty-five years associated with the Missionary Training Institute of Nyack, N.Y., as teacher, principal, and finally dean of the faculty.

In addition to teaching and preaching, Dr. Cable is the author of several books, among them, *Christ in the Four Gospels*, the educational chapter in *After Fifty Years*, and a new Moody Correspondence School course on the Gospel of John, due for publication in 1949.

A. J. Shartle, one of the senior Stewardship Department representatives, died March 24, at Lakeland, Fla.

For twenty-two years an executive employee of the United Societies of Christian Endeavor, Mr. Shartle came to the Institute November 1, 1933. His ministry consisted of visiting donors and making new friends for the Institute in the New England States and Florida.

For about thirty years, Mr. Shartle was a deacon in Park Street Church, Boston. Interment was in Hamburg, Pa.

WITNESSING FOR CHRIST

IN JERUSALEM . . . Chicagoland

The first annual alumni homecoming will be held in Chicago May 13 and 14 (see story elsewhere for details).

IN JUDEA . . . Throughout Illinois

Herman E. Kasch '13, in the thirty-fourth year of his gospel ministry, is now pastor of the Zion Evangelical United Brethren Church, Hampshire, Ill.

Joseph Hanscom '39, has accepted a call to serve as pastor of the West Suburban Bible Church, Maywood, Ill. He and Mrs. Hanscom (Melva Kadey '39) have been active in young people's work, especially in the Youth for Christ movement.

IN SAMARIA . . . In These United States

Howard Johnson '31, educational director of the First Christian Church, Fort Worth, Tex., conducted the annual Leadership Training School there, a six-session program offering accredited courses for Christian workers.

Ray M. Brubaker '45, and Mrs. Brubaker (Darlene Robertson '46) have experienced blessed times in Florida with their trailer, "Cathedral Caravan"—a unique way of taking the gospel into school grounds, factory yards, street corners, parks, trailer camps and fairgrounds.

Roger W. Howes '24, is secretary for the China Inland Mission, Philadelphia, after serving the Lord in China for twenty years. He arranges for deputation work in the East and participates in many conferences throughout the country.

John O. deBoer '38, has left the First Baptist Church of Bradley, S.D., to take up work in the First Baptist Church, Bancroft, Iowa.

Albert Raymond Smith '37, and Mrs. Smith (Margaret Zucher '38) are now serving in Somerville, Ind., where Mr. Smith is pastor of the United Presbyterian Church.

IN THE UTMOST PARTS OF THE EARTH . . . Honduras, C.A.

Sidney Marcy '40, and Mrs. Marcy are experiencing blessing in their work in Santa Rosa de Copan. They express thanks for flannelgraph material which

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the Lord sent them through their friends. There have been results in the children's work.

Bolivia, S.A.

Frank Pickering '26, and Mrs. Pickering have arrived recently in San Ignacia de Valasca. They would be glad to receive letters from "home." Only a dime sends your letter air mail. They are praying for a house so that they may get on with the Lord's work there.

Howard Luis Devers '41, tells of an impressive baptismal service in San Antonio. He requests prayer for the young people, beset on every hand by trials, hardships, sicknesses and even death. Mrs. Devers (Eunice McReynolds '42) stayed at home—Charagua, via Choret y Camiri—to hold a special Christmas party for a large group of children. The work there is indeed growing.

Africa

Mrs. Wellesley Devitt (Edith Holman '28) has returned with her husband to their field in Kijabe, Kenya Colony. They have a well-organized Bible study group and are planning a teacher training program. Now they are building a new dormitory for the candidates for the first class.

Lucille Williamson '47, expected to set sail for Africa February 28. She has been led to the field of Nigeria.

India

James S. Garlow '39, and Mrs. Garlow (Joyce Spohn '38) have returned to Bankandi, Assam, India. One of the prayer projects for this term is the completion of the Manipuri New Testament and hymnal.

Carl and Mrs. Davis (Agnes Larson) both of '42, are keeping busy in relief work with the National Christian Council of India. The camps in which they work (in Pakistan) number 20,000 to 100,000, with epidemics of cholera, smallpox and typhoid fever to fight. There is opportunity for them to witness for the Lord in the villages as they travel about chlorinating wells, disinfecting pools of stagnant water, and distributing powdered milk.

Korea

Harold Voelkel '22, asks for prayer during these days of uncertain politics in Korea. After May 1, he will no longer have army commissary and A.P.O. mailing privileges, and there will be a complete rearrangement of getting supplies and mail. The coal and wood shortage is critical—but the Lord is blessing, as evidenced by the man who knocked on the door Christmas Day and announced that he wished to accept the Lord Jesus.

China

Mavis Buikema '45, is making progress in a Chinese dialect—at least she sang her first solo recently, to the delight of the Chinese women. She is busy taking charge of music in special services.

British Guiana

Thomas R. and Mrs. Maxwell (Reta M. Javens '41) have been appointed to British Guiana. Mr. Maxwell is principal of Bethel Theological College in New Amsterdam, B.G.

THEY SAID, "I DO!"

Alvina Von Bergen '45, and Richard F. O'Boyle '46, at Alton, Ill.

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Grace L. Grier '41, and Ralph W. Mincks, at Sunnyside, Wash.

Grace Burnett '44, and Neil Winegar-
den, at Jackson, Mich.

Mrs. Fern Paulsen '39, and Henry
Eugene Johnson, at Hollywood, Calif.

Martha Louise Peterson '43, and Lionel
Gordon Seger '41, at Bununu, via Bauchi,
Nigeria, West Africa.

PRESENT WITH THE LORD

Mrs. William R. Marshall (Rosa Re-
becca Palm '97) died on February 13, at
Rock Springs, Wyo. Burial was at Stock-
ton, Ill.

CLASS OF 1970

David Paul McRoberts, born to James
McRoberts '42, and Mrs. McRoberts
(Janet Lightvoet '42), November 10, 1947,
at Waverly, Iowa.

WHEN WE PRAY

O God, give us a filial spirit, that we may
say:

"Our Father, which art in heaven."

Give us a reverent spirit, that we may
say:

"Hallowed be thy name."

Give us a missionary spirit, that we may
pray:

"Thy kingdom come."

Give us an obedient spirit, that we may
say:

"Thy will be done on earth as it is in
heaven."

Give us a dependent spirit, that we may
pray:

"Give us this day our daily bread."

Give us a forgiving spirit, that we may
say:

"Forgive us our debts as we forgive our
debtors."

Give us a cautious spirit, that we may
pray:

"And lead us not into temptation, but
deliver us from evil."

Give us a worshipful spirit, that we may
say:

"For Thine is the kingdom, and the
power, and the glory forever."

Give us a believing spirit, that we may
say:

"Amen."

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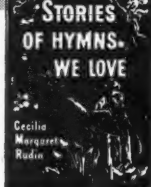
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REPORT FROM MBI

By Elisabeth Fletcher

WHEN one of Moody Bible Institute's sturdier students accepted a part-time job firing two high-pressure boilers in a steam laundry, he didn't know that he was accepting a tough Practical Christian Work assignment as well. But he soon discovered that the operating engineer had been a determined infidel for forty years.

From the very beginning, the newcomer's Christian faith was under fire. Long years of bitterness and unbelief had produced arguments that would have stumped the experts, much less a young Bible student.

Six weeks went by—six weeks of hard work and agonizing argument. Each day the student would arrive with fresh preparation for the battle, and each day he would punch out with a discouraging sense of failure. No matter how satisfactorily he was able to answer, the older man always had new and more perplexing questions.

But at the end of those first six weeks, the engineer had run his course. With the questions that had stumped him for forty years answered, he finally accepted the Lord as his own—because a Moody student found a mission field in a boiler room!

For many years the magnificent old church on North LaSalle Street, between Torrey-Gray Auditorium and MBI dormitories, has been the eyesore of the neighborhood. Barricades on windy days have protected pedestrians from flying debris off the crumbling roof or out of the empty black windows.

But today the scene is different. Workmen have splashed huge black and white banners across the massive stones of the front facade. A wide elevator has been installed to run from the first floor to the second. Rolling doors have been oiled and tested on the back side of the building. A selected range of new and used automobiles have rolled into their new headquarters.

From a church to a used car sales-room! An incongruous sight, especially with the stalwart Moody Bible Institute only a block away. Both the church and the school were founded at about the same time, and grew together for more than four decades. But the slow-working germ of neglect and disinterest began to take hold of Grace Church, until the day came when church officials put a final padlock on the door.

Now it is a church no longer. Soon, with the front facade and steeple torn away, it will not even resemble a church. But to Moody Bible Institute, the used car sales-rooms will always remain a living object lesson—neglect brings death!

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LEWIS STAFFORD-WHEATON, ILL.

am unable to do more than support the Institute with prayer, but I am doing that."

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August in Amsterdam

[Continued from page 664]

clude Pentecostals. "While in no sense denying their salvation," council leaders explain, "it is our opinion that the overwhelming majority of those in the historic stream of Protestantism deem it unwise to invite them into membership of an interdenominational council."

A considerable amount of preparatory work has been done in Europe by Francis A. Schaeffer, the American secretary, who was delegated last summer by the American Council to sound out leaders on the Continent. His reports show a strong sentiment for a council which is unquestionably true to the Bible, though the separatist controversy which has divided evangelicals in America is not easily understood by those who have the background and viewpoint of continental Christianity.

As a much smaller and younger group, it is evident that the ICCC will face tremendous problems in achieving its goal in August, but at least it will voice a vigorous protest against the "inclusivist" policy of the WCC, and will provide a skeleton organization for some of those who want to take a separate stand "in the stream of historic Christianity."

The first foreign church body that has announced itself as ready to join the proposed ICCC is the National Presbyterian Church of Chile, which was formed in 1944 by twelve churches who withdrew on separatist grounds from the existing Presbyterian Church. Others are considering the appointment of delegates to the Amsterdam sessions.

Most evangelicals in the United States do not like the word ecumenicity and are afraid of what it implies, because the liberals have for so long monopolized it; but evangelical leaders are quick to point out the danger that may come from letting any compromising group speak for Christians on a world-wide basis. If, as it is feared, WCC seeks to influence foreign governments in the granting of visas to missionaries, in the same way that the Federal Council of Churches has sought to control Protestant radio efforts and other gospel opportunities in the United States, then all true evangelicals will welcome the formation of other councils, which will indicate that not all Protestants are going along in the movement headed up by the World Council of Churches.

The sun is always having sinking spells, but he gets up every morning.

May, 1948

DIETZ

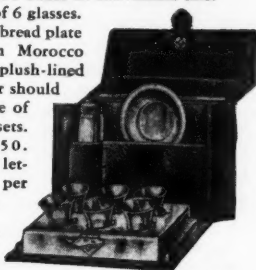
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The Fall of Jericho

[Continued from page 651]

that the walls did fall has been proved. And the Scripture says, "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11:30).

And "by faith the harlot Rahab perished not with them that believed not" (Heb. 11:31). For her and her household, that was the day of salvation. The word went forth, "Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent" (Josh. 6:17).

In the flush of victory Joshua did not forget. What a beautiful illustration we have here of the ways of Him who is not willing that any should perish. The same One who had saved Noah and his family, and Lot and his daughters, saved Rahab and her household.

This was different, however. Noah and his family were saved by means of an ark. Lot and his daughters were fairly dragged out of Sodom before the judgment fell. But Rahab remained in her house, which was built on the very walls which fell down flat. How discriminating is the judgment of God! Two women may be grinding at one mill, or two men may be in the same bed; but when it strikes, only one is taken and the other left. "The Lord knoweth them that are his."

Rahab was saved because she received the Lord's messengers. And in receiving them, she received Him, for as He said later, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). That seems to be the reason why the emphasis is put on her reception of the messengers more than on anything else that she did. It was true even then that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

But Rahab was not only saved, she was also given a place to dwell among the Israelites. If she is the same Rahab that is mentioned in Matthew 1:5—and there is reason to believe that she is—then we see that she was not only tolerated among the Israelites, but actually came into the royal line and ancestry of David himself, and thus of our blessed Lord.

Truly, that was "grace upon grace." Such is the grace of our God, who takes the beggar from the dunghill that He may set him among princes and make him to inherit the throne of glory. Nothing short of a royal association with Himself is His plan and purpose for all those who trust in Him.

We may well imagine the gratitude that must have filled the hearts of Rahab and her family when they saw what they had been saved from. But more wonderful still to see what they had been saved for. We may be sure many more might have shared in this blessing had they, like Rahab, believed the message of the spies.

Risk Brings Reward

At least one more thing should be observed here in connection with Rahab and her loved ones: the spies whom she

had received were the very ones sent in to bring her out with all that she had (Josh. 6:22). The ones who had risked their lives to go into Jericho with the message that saved Rahab and her house, personally reaped the rewards of their labors.

This fact seems to illustrate very beautifully what we find in I Thessalonians 2:19, 20, where Paul asks, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Yes, the rewards in that day will not consist of some material crown. The real crown of rejoicing will be precious souls whom the Lord has been pleased to save through our labors here.

One likes to think that the loved ones of the spies, their wives perhaps, who followed them with their prayers as they undertook the hazardous task, would share in the reward with them. As David said later in a similar connection, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (I Sam. 30:24).

It is not given to all of us to do that which is dangerous or spectacular. But we may all hold up the hands of such in prayer. God alone knows the anxiety that often fills the heart of some beloved helpmeet while her husband is on a dangerous mission for his Lord. But we are persuaded that all of that will receive its due reward at the judgment seat of Christ.

After Rahab and her kindred had been brought out of Jericho, we read that "they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and iron, they put into the treasury of the house of the Lord" (Josh. 6:24). Only that which could be tried by fire was saved; all the rest was utterly destroyed.

Then in a final word, "Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

In spite of this, we know from the later history of Israel that there was a man who attempted it and suffered accordingly. In the days of wicked King Ahab, "Hiel the Bethelite" rebuilt Jericho; but it cost him the lives of both his eldest and his youngest sons, exactly as it was foretold here. Such was the terrible cost of defying the word of the living God. In so doing, Hiel put himself in a class with Cain, the first city builder, who "was of the wicked one," and with the men of Babel, who apparently tried to perpetuate the Cainite civilization after the Flood by building a city and a tower whose top would reach to heaven.

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continues the sad tale. The overthrow of Jericho is further evidence of God's determination to wipe out these centers of wickedness and defiance of the living God. Still later, Nineveh and Babylon suffered a similar fate. All of these things are intended to teach us that all man has built up without God is doomed to destruction. And what if the atom bomb be the means to that end!

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Thus the first grand division of the book of Joshua closes with the note that "the Lord was with Joshua; and his fame was noised throughout all the country" (Josh. 6:27). The Lord was with him. That was Joshua's best reward, the presence of the Lord Himself. What more could he ask? Our Lord Jesus said, "Where I am, there shall also my servant be" (John 12:26).

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The Life of Separation [Continued from page 649]

body relationship to Christ means that he is a part of *His person*. The epistles, especially Ephesians and Colossians, constantly set forth this intimate fact (see also I Cor. 12). The body is the completion, the rounding out, of the head. The person is known by every movement of his body.

The appeal, then, is to the *pride of person*. If one's face becomes dirty, one's hands grimy, or one's foot steps into some filth, pride of person prompts immediate cleansing. Just so the first instinct of a Christian in his attachment to Christ is to keep himself clean from the filth of the world.

But more, we have *His presence*—a far greater consideration. I like to define a Christian as one in whom Christ lives. "Christ liveth in me" (Gal. 2:20; see also Rev. 3:20; I John 5:11, 12; II Cor. 13:5). Christians would gain immeasurably by substituting for the singular pronoun "I" the plural "we," thus giving recognition to His presence and making it a conscious reality.

The practical implications of this presence, of course, are evident: "What shall we do today?" "Shall we go to the theater tonight?" Since He has said of His new covenant association with us, "I will dwell in them, and walk in them" (II Cor. 6:16), the Christian's walk but expresses Him. Therefore, with inescapable logic, "He that saith he abideth in him ought himself also so to walk, even as he walked" (I John 2:6).

But still more. In this attachment to Him we are *His peculiar people* (I Pet. 2:9). At once someone will say, "But I do not want to be peculiar." That is not the idea. We are His in an intimate belonging; as the body corresponds to the head, feature for feature, so we correspond to Him. The clothing I wear is not peculiar clothing; it is peculiar to me—it fits me and suits me.

Just so, Christ should rightfully have a people who suit Him and are peculiar to Him. Any personal peculiarity that results from this attachment we should gladly accept. We should be so different as to call attention to Him as the secret and source (Matt. 5:16), causing others to desire to know Him and be like Him.

A Future Ravishment—His Bride

The Christian life is in essence a love affair. It is destined to climax in a bridegroom-and-bride relationship and a living happily together forever after. If love is real, it separates. Do you see that couple yonder, off by themselves? Why are they thus? Because love separates.

When you received Christ as your Saviour, you received a Lover into your heart life. God gave you His Son to be the Lover of your soul. He trusted you to be true to Him. And a genuine response to His love will hold you true, separated to Him.

If you fail to live within this love bond, you become chargeable with the most pernicious form of infidelity. "Ye adult-

resses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God" (James 4:4, R.V.).

If physical adultery is ugly and loathsome, how much more adultery of the spirit—from being the prospective bride of the most lovely Lover in the universe to being a bedraggled woman of the world! The price of consorting with the world is being rejected by the great Lover, and regarded by His Father as an enemy to Him!

To me one of the most beautiful sights is the faithfulness of a lovely young woman who has pledged her heart and hand to a lover now absent, perhaps thousands of miles away. Does she say, "He's not here; I'm going to enjoy myself"? No, indeed! While she moves freely among her friends, there is about her person a quiet, unmistakable reserve that says, "I belong to another." Everyone respects her for it. It is beautiful.

Such is the beauty of the Lord that should be upon the Church of Christ. And such is the respect she should command from the world.

The flouting or ignoring of this principle of separation accounts for much of the failure and disappointment in Christian experience. Suppose I want a portrait made of myself. I secure the canvas; then I choose my artist and take it to him, saying, "I am honoring you by asking you to paint my portrait, but I have a problem. My children feel badly because I have deprived them of this canvas, so I am making this proposal: I will leave it with you for half the week, then return it to them for the other half." How much time and skill will the artist put on that canvas? None. I have imposed an impossible condition. Why spend his skill, only to have it marred by the children's daubings?

Then why should the great Artist seek to bring out His likeness in you, my friend, only to have it trampled by the world's dirty feet? But courageously remove these conditions, count yourself utterly His, and see Him set about His satisfying work.

RETAINING THE HOLY SPIRIT

Most of us fit the description of the old woman quoted by Charles M. Alexander at Northfield. Down in Tennessee, Alexander said there was once a meeting of intense power, and one of the variety of disciples who blew hot and blew cold, who was revived at each annual revival and who backslid in the interim, was praying in the assembly with a great burst of emotion. There was present an old woman who knew him well, who read correctly his character, and had witnessed his many revivals and backslidings. So when he suddenly burst into prayer for the fullness of the Holy Spirit to be given him, the old woman emphatically cried: "Don't you do it, Lord. He leaks!"

How sad a commentary! In the same sense, the most of us "leak"—we fail to retain the bestowed blessing.—J. C. Massee, in After His Passion.

Donner Lake, at the eastern border of California, showing the Victory Highway.



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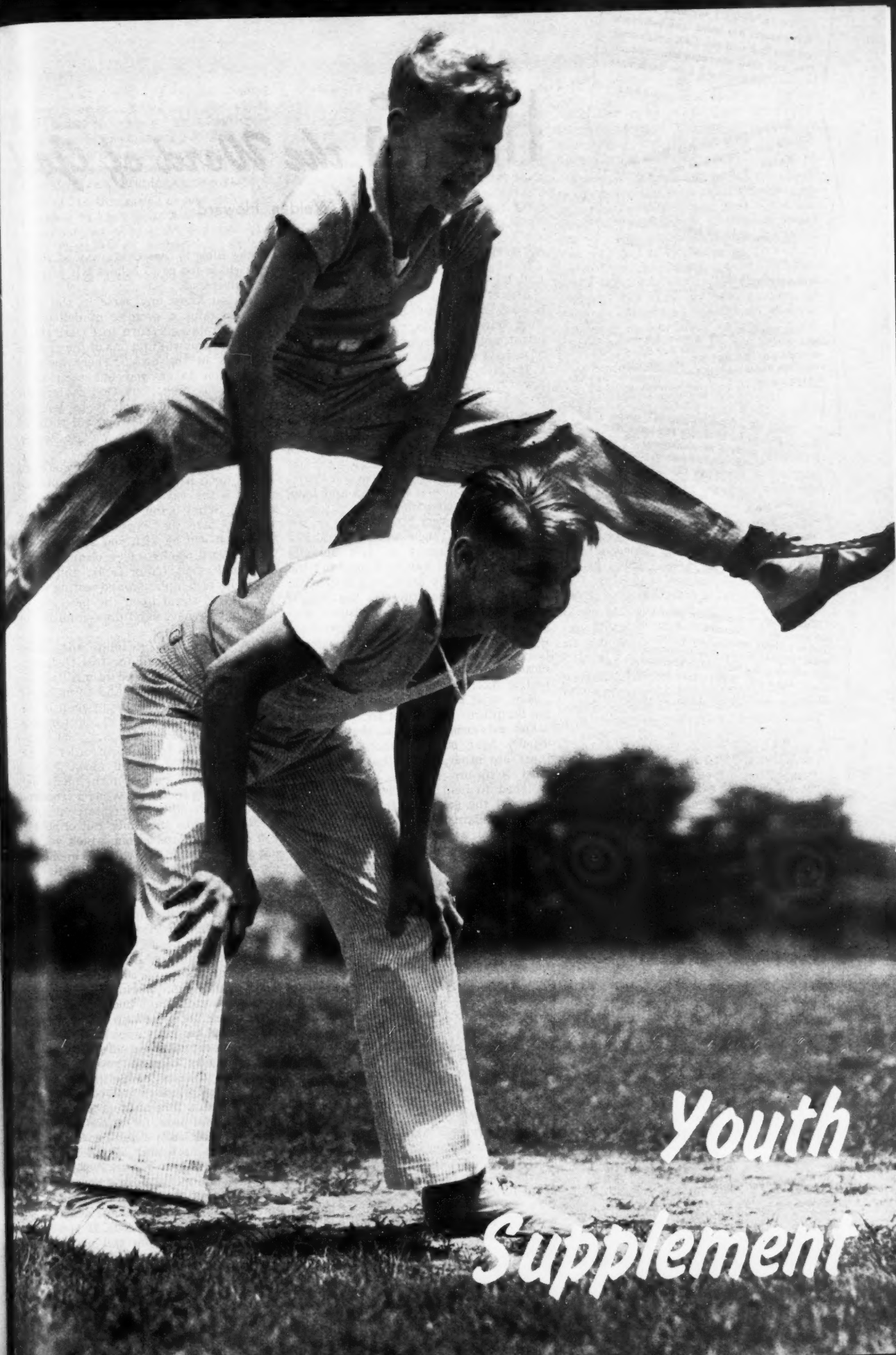
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Youth Supplement

"Verily, verily, I say unto you, that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; and as many as will, shall not perish from death unto life."
John 3:24

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

"And this is the confidence that we have in HIM, that if we ask any thing according to HIS will, HE heareth us: and if we know that HE heareth us, whatsoever we will, we shall receive of HIM."

"And HE said unto me, MY grace is sufficient for thee: for MY strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of CHRIST may dwell in me."

"Let the word of CHRIST dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts, as to the LORD."

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to endure it."
1 Cor. 10:13

"Not by works of righteousness which we have done, but according to HIS mercy HE saved us, through the washing of regeneration and the word of the HOLY GHOST."

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto GOD. And the peace of GOD, which passeth all understanding, shall keep your hearts and minds through CHRIST JESUS."
Phil. 4:6, 7

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the FATHER, and with the SON, and with the HOLY GHOST."

"For all have sinned, and come short of the glory of GOD."
Rom. 3:23

"I am crucified with CHRIST: nevertheless I live; yet not I, but CHRIST liveth in me: and the life which I now live in the flesh I live by the SON of GOD."

"For the wages of sin is death; but the gift of GOD is eternal life through JESUS CHRIST our LORD."
Rom. 6:23

HIDING the Word of God

By Walden Howard

STRANGELY enough, the best way to put the Word of God to use is first to hide it.

Almost everyone who has attended Sunday school knows Psalm 119:11: "Thy word have I hid in mine heart, that I might not sin against thee." And most of us have at one time or another learned a few verses from the Bible. But very few Christians understand the all-important place that "hiding the Word of God in the heart" should have in daily living. And there is probably no other single thing which will make as great a difference in the life of any young fellow or girl, who is seeking to live the Christian life, as to learn the whys and hows of Scripture memorizing.

You will find very little written on the subject, and only now and then will you hear anybody stress it. But actually there is no better way to understand the Bible and put it to use than a systematic program of memorizing its key verses. Practically every young Christian who has tried it—not in a haphazard, whimsical way, but systematically and purposefully—will tell you that it is one of the most important things he has done since he first received the Lord Jesus Christ.

Now, what are the values of memorizing Scripture? Let me list six.

For witnessing. This is the one you usually hear stressed, though actually there are other values that surpass it. Most Scripture memory programs are designed to help a Christian learn key verses of the gospel so that he can use them in talking to others about salvation. These are generally classified as verses which explain our need of a Saviour, what Jesus Christ has done for sinners, and then the sinner's responsibility to receive Christ. To these are added other verses intended to meet the common objections and excuses that we meet in dealing with unsaved people.

There can be no question that memorizing Scripture for this purpose is tremendously important, because "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is only as people hear and believe the Word of God itself, that light can come into their hearts.

But our first purpose in memorizing Scripture should not be to use it on others, but to use it on ourselves.

We can never really give out anything until we have first taken it in, and every verse we learn should be permitted to search our hearts and affect our lives. Then, we are ready to talk to others about its truth.

To keep from sin. David's testimony was that hiding the Word of God in his heart kept him from sin, and that is certainly the testimony of many others since his time. The consistent teaching

of the Bible is that God's way of victory over sin is for us to believe His promises of deliverance.

Do you know any verse in the Bible that contains a promise of deliverance from temptation? Turn to I Corinthians 10:13 and you will find one of the greatest promises in the book. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

To know the promise of God and then to act upon it in the time of temptation—that is the way of victory for the child of God. What better thing could you do than to hide that verse in your heart so that it will be with you at all times?

The Word of God has a cleansing and purifying effect (John 15:3), and there are times of temptation and testing when we need to stand upon the promises of God that we have carefully committed to memory.

For meditation. Reading the Bible hastily is not enough for real Christian growth. We are supposed to meditate on it, that is, chew it over and think about it. David said that the happy man is the one who meditates day and night on the Word of God (Ps. 1:1), and God commanded Joshua to do so in order to be prosperous and successful (Josh. 1:8).

Have you ever awaked in the night and not been able to sleep? What a wonderful time it would be to meditate on some great verse from the Bible. But of course you can't meditate on one which you do not already know. The value of memorizing the Scripture is that without having to get out your Bible you can feed upon the Word of God by repeating it to yourself and meditating upon it—even when you are riding on the streetcar, or waiting to meet the gang somewhere, or at any time of night or day.

Some of the most thrilling stories I have heard from World War II were about Christian sailors huddled in a dark compartment of some ship at Pearl Harbor or some far-away spot in the Pacific during combat when the ship was blacked out. These men, because they had memorized many verses of Scripture, could call to mind promises of God and feast upon them in a time of great need.

To provide pegs for Bible passages. Whenever you learn a verse of Scripture it can serve as a sort of index to the chapter in which it occurs. For example, I suppose the most familiar verse in the Bible is John 3:16, and you will remember that it is found in the passage which tells of Nicodemus' visit to Jesus. If you keep that fact in mind, you will accomplish two things. Whenever you recite John 3:16, you will think of the setting in

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which it occurs, and you will have nailed up a peg on which to hang the whole story about Nicodemus. That will help you to remember what John 3 deals with. At the same time, having placed John 3:16 in the passage about Nicodemus will throw light and meaning on the verse.

One of the things you should strive for in getting to know your Bible is to have a clear idea of what every chapter contains. There is no better way to peg these in your memory than to learn key verses out of each chapter. I know one man who has been memorizing verses for many, many years, and his goal is to learn a key verse out of every single passage in the Bible. It is remarkable how this plan of memorizing key verses has helped him to know his way through the Book.

To understand the Bible. Have you ever thought of Scripture memorizing as an aid in helping you to understand the Bible? Try it and you will find that it is one of the greatest single aids you can discover. To commit a verse to memory, word for word, and then to go over it repeatedly day after day and meditate upon it, is the finest possible exercise, and permits the Lord to bring the meaning of the verse to your life.

I started one young fellow on such a program of Scripture memorizing several years ago, just before the army sent him overseas. He very faithfully memorized two or three verses a week and reviewed them systematically, reporting to me by mail each week the verses he had learned. Then in a letter he said, "One thing I have noticed is the delayed action. I memorize a verse and go over it every day for two or three weeks, and then suddenly it takes on new meaning and begins to live for me."

You see, when you memorize a verse and keep it fresh in your mind by reviewing it, the Holy Spirit has the opportunity of bringing it to your mind in all kinds of circumstances. He will call your attention to a verse just when you need it, and will make the Word of God real to you as it never has been before.

To obey the orders of the Bible. Memorizing Scripture is not just a nice thing that Christians can do if they want to. It is something that is expected of every Christian. Paul said to the Colossians, "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). It is hard to see how the Word can dwell in a person's heart unless he is reading it constantly, meditating upon it, and memorizing it.

When God gave the law to the Israelites, He commanded them to hide it in their hearts (Deut. 6:6). A friend of Job gave him good advice when he said, "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart" (Job 22:22); and Solomon's advice, "Keep my words, and lay up my commandments with thee . . . write them upon the table of thine heart" (Prov. 7:1-3), is as sound today as it was then. It is hard to see how anybody can live a down-to-business Christian life in obedience to the Word of God without some systematic attempt to hide the Word of God in his heart.

What Method Shall We Use?

Very little will be accomplished unless a person makes up his mind that he is going to do something about memorizing Scripture and is going to do it systematically. There are different systems, and you may find one that works better than another; but here are some suggestions that almost everybody will agree on. They are based on the experience of thousands of young Christians who have used the Scripture memory plan provided by the Navigators.*

Learn key verses. It is advisable, at least in beginning, to learn single verses and learn them well (one or two a week to begin with) rather than to try to learn whole chapters. There are two reasons for this. First, in getting started there are certain important verses that you need for your daily Christian living—such as I John 1:9; I Corinthians 10:13; John 16:24; Colossians 3:17; I Peter 3:15; James 1:5. It is important to learn at once verses which contain the great promises and commandments of Scripture regarding your daily walk with the Lord.

Second, you want to be able to use everything you memorize and to call on any particular verse without hesitation. If you have learned a whole chapter, you may know that a particular verse is in it somewhere, but you may not know exactly where, and you may fumble for it, when if you had learned just a particular verse that you later wanted to use, you could recall it immediately and still would have the idea of the entire chapter in your mind.

Use a card system. Most people will agree that this is the best help for memorizing. Write the verse on one side of the

*The Navigators, Box 70, Los Angeles, Calif.

card and the reference on the other. Look at the reference side and try to recall the verse. Next time, try it the other way around. Use the cards both for memorizing, and for reviewing what you have already learned.

Find out its meaning. Study the chapter in which the verse occurs. Look it up in a commentary, if you need to, or ask some Christian person, if there is something you do not understand in the verse. You will find it ten times as difficult to learn if you do not know what it means. Study the words, study their relation, ask yourself why they are put together as they are. Sometimes it will help to learn the verse by phrases. You might write your verse on the card in this manner:

And whatsoever ye do
in word or deed,
do all in the name of the Lord Jesus,
giving thanks to God and the Father
by him.—Colossians 3:17

Review, review, review. The key to memory work is constant repetition. It may not be easy, but nothing worthwhile ever is. Keep at it. Go over your verse time and again, until you have mastered it and can quote it without hesitation to someone else. Then go over it again tomorrow and the next day, and the day after that. Carry your cards with you and check on your verses in spare moments, or have others review you on them. It would be a great thing for two or more of you at school to start on such a memory program and check each other on your verses.

Always be word perfect. Do not let yourself ever get into the careless habit of learning your verses imperfectly. Get every single word right. If the verse starts with "but," do not start it with "and."

Do you know any verse that contains a promise for times of temptation?
To know I Corinthians 10:13 and believe it—that's the way of victory.



You only have to miss one word to miss the entire verse. The reason for this is that, if you do not discipline yourself constantly, you will soon let down and get careless in your memorizing, and before long you won't be memorizing at all.

Learn the reference. Your verse is only half memorized unless you can tell where it occurs. The best help for learning the reference is to repeat it before and after the verse every time you go over it. Another help is to study the chapter in which the verse occurs and remember the setting. This will help you peg the passages of Scripture, as was mentioned previously.

Put your verses to work. Memory work will be just so much dull mechanical routine unless the verses you are learning make a difference in your life and are being used. Talk about them to your family and friends, write about them in letters, use them when you have a chance to testify or when you are called on to speak at young people's meeting. Don't let them get away from you. Carry a group of cards—the ones you are working on now and the ones you have memorized during the past few weeks—at all times. Meditate on them and look for every possible chance to put them to work.

You will find that most of your verses fall under one of three headings. There are promises of God for you to believe, there are commandments for you to obey, and there are statements regarding the gospel for you to explain to others. It will help for you to keep them in mind this way, and to ask the Lord to bring to your attention the verse that you need at every particular time.

Now, get going. You can't learn to play baseball at skull sessions. You can't learn tennis by reading a book. It helps to talk things over about memory work, but you will never accomplish anything in it until you get started.

MY FATHER

Written by nine-year-old Charles Rusk, in memory of his father who lost his life in the Texas City explosion, April 16, 1947

Dear Dad: It's Father's Day.
Most folks are happy and gay
They wear red flowers to show their love
Can you see my white one from above?

The best pal I ever had
Was you, my dear Dad—
Maybe I'm saying this too late
But I'll repeat it at heaven's gate.

We romped and played and had lots of fun.

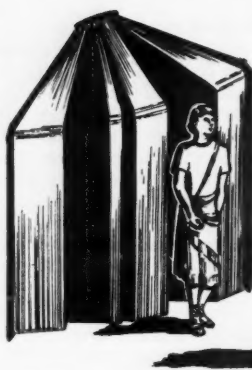
You taught me to pray and read God's Word—

Told me funny stories you'd heard
Taught me how to fish and handle a gun.

God gave me you for nine years.
I miss you and shed lots of tears
But you always told me of God's love
So I know you're with Him above.

Forgive the unkind words I've spoken
Promises I made that were soon broken
Thank you for teaching me wrong from right

Before my carnation turned from red to white.



The Book of Lives

By Gerrit Verkuyl, Ph.D.

Illustration by Jeanne Hauser

THE MEN AND WOMEN of the Bible were imperfect, just as we are, but as they related their lives to God the Holy One they left examples and illustrations for our benefit.

At times they forgot God, or were blind and deaf, as we often are today; but the Spirit of God moved upon them to open their eyes and unstop their ears so that the message of salvation might find receptive hearts. When we compare our experiences with theirs long ago, we are increasingly impressed with the amazing similarity in the way God dealt with people then and deals with them today.

Once I was taking "The Olympian" from Chicago to Seattle. When we stopped for a few minutes at a station the other side of Minneapolis, as is my custom, I got out to walk briskly up and down the platform. I noticed a young sailor limping on a bandaged foot and started to talk to him. Before stepping off the car I had left my briefcase on my vacant seat to insure a place on my return, but when we got back on the train my sailor friend found his seat taken. By that time my seat mate had left, so I invited him to sit next to me.

Terry was ready to talk. He was on his way home. Born and raised on a Montana cattle ranch, he never cared either for the ranch or cattle, to his father's grief and his older brother's disgust. His father preferred the older son, because he did better work on the ranch, and the two brothers did not get along well. At fifteen Terry ran away from home and made for Bozeman to enlist in the Navy, but he was told to come back in two years. At seventeen he was accepted. He took his boot training and went on his ship. After three years he was assigned to service in Washington, D.C., in the government printing office, where his foot got hurt and he was given a furlough.

When Terry had told me his story, he produced from the inside of his jacket a good-sized photograph of his battleship and pointed out its many parts and stations. From prow to stern he faithfully explained, until finally he pointed out where the Jacob's ladder hung at the side of the ship with its two ends meeting.

"Why is it called a Jacob's ladder?" I inquired.

He had no answer.

To his surprise I knew the answer, and so I explained to him: "There were two

brothers," I said. "Esau, the older, and Jacob, the younger, whose father owned large herds of cattle. Esau seemed more helpful to his father than Jacob, and his father liked him better. So Jacob and Esau did not get along very well. They quarreled. They schemed to get ahead of each other, and made life so miserable at home that Jacob decided to run away. Esau was the stronger and might have killed him, had Jacob stayed much longer.

"But the further Jacob got away from home the lonelier he became. Who cared for him? His father did not like him. His brother hated him. Life was hardly worth living. Nights he spent under the stars, for the people of the land were not his people and they would hardly welcome him.

"But on his third night out something happened. Jacob had a wonderful dream. He saw a ladder between earth and heaven, reaching both, and up and down the ladder went messengers of God, whom we call angels. They seemed to say, 'Jacob, you are not forgotten, and heaven is not so far from earth. They are connected.' Before the dream was ended, Jacob grew aware of God Himself. God promised to take care of him on his long journey and through life. Because the ladder on the side of your battleship is double, with the ends meeting, we call it a Jacob's ladder."

Terry gave me a long look and heaved a sigh. Never had it occurred to him that there was a character in the Bible with an experience so similar to his own. This new view carried with it a sense of God's presence and care for him.

ONE DAY I had lunch with some young people in Missouri and spoke in the inspirational meeting that followed, mentioning Abraham as a young man who dared to follow the beckoning of God, even though no other young man of his day was of similar mind. I also spoke of Ruth, who alone of her people voluntarily merged her life with that of the people of God. To bring this home, I made up this illustration.

"Suppose one of you girls was invited to a party with five other girls, and before the evening was over one of them lighted a cigarette. After a while the second girl followed suit, the third, until all five of them were smoking, but not you. You felt

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that smoking was not pleasing to Christ whom you were seeking to serve.

"You feel very much alone. You are different from the other girls, and next time you know you may not be invited to a similar party. In fact, you are not enjoying this one, because you stand alone. But, girls, you are not alone. Ruth, of ancient times, is with you and every Christian girl today is with you. You are one of a great host willing to live their convictions and honor their Saviour."

While the girls were washing dishes, the boys drying them, one of the girls sided up to me and asked if she might speak to me privately for a moment. We sat down in a corner, and her first question was, "Did our pastor tell you of me?"

I assured her that no mention had been made of her. Then she said, "How did you know about that party?"

Of course I had no particular party in mind when I made up the illustration, but she could not get over her amazement, because ten days before she had actually been invited to a party where the other five girls smoked and she didn't, and she had felt that sense of loneliness of which she had now been reminded. Besides, her name was Ruth.

Yes, how perfectly simple it is, as I tried to show her, that when we read these Bible incidents and stories we are looking at mirrors in which our own lives and experiences are reflected. That is the reason they have been preserved for us. We are living in the presence of the same heavenly Father, now brought much closer to us because "the Word became flesh and dwelt among us."

We rightly think of the Bible as the Word of Life, for it acquaints us with the way of life. Paul used that phrase to describe the Bible in Philipians 2:16, and John used the same phrase in I John 1:1, 2 to designate Christ, whom the disciples had seen and heard and touched.

The whole Bible centers about one Person—our Saviour—preparing for His coming in the Old Testament, witnessing to His life and death and resurrection in the New Testament. The purpose of all the messages by poets and prophets, evangelists and apostles, biographers and historians, who wrote the Bible, was that men might not perish but find everlasting life.

But the Bible is not only the book of life; it is also the book of lives. The words these different messengers spoke and wrote are as true today as when they were uttered. They are immortal, and God has taken care to preserve their experiences for us. We are to be warned and encouraged by what happened to those who walked with God, and by what happened to those who disobeyed. Paul tells us that all these things happened as lessons for us (I Cor. 10:6, 11).

The characters in the Bible were not "out of this world," beyond our reach and conception. They were everyday people, just as we are, men "of like passions," who nevertheless trusted God and experienced His power in their lives. May we read the Bible, as young people, expecting it to reveal our own hearts and to touch our lives.

Talking Things Over by Walden Howard

The Lord Keeps a Diary

Do you keep a diary? I always thought it was a silly habit and the evidence of a queer personality, until I noticed how many important people keep a daily record of their lives. There is real value in setting down the important things that happen each day, as well as your ideas and thoughts—especially if later on you go back over them to check your progress and growth.

If you've got a real goal in life you will do well to take time at the close of each day to think back over what you have done and said, check it against what you know you ought to have done, get God's forgiveness for the failures, and ask His strength to enable you to do better on the morrow: Be like the disciples, who, when they had returned from an assignment on which Jesus had sent them, "gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught" (Mark 6:30). Live out in the open with the Lord. Don't keep any secrets. He knows you inside and out.

And whether or not you keep a diary,

He does.

We read about God's diary in a verse that is seldom read and is tucked away in Malachi, back at the close of the Old Testament. If you don't already know this verse, underline it in your Bible. You'll come to love it. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

Isn't that great? God writes it down in His diary when His children think enough of Him to talk together about Him and to think on His name.

How much do you talk about Him to other Christian kids at school—to your folks at home? You say it's hard? But you don't find it hard to talk about your boy friend or girl friend. If you spent more time with the Lord and got to know Him better, you'd want to talk more about Him, and then you would learn how much the Lord enjoys hearing it. He's listening—and keeping a record.

Chalk Illustrations for Messages

By James F. Harrison

These sketches and outlines are given as suggestions only. Readers are free to adapt them in any suitable way to present biblical truth.

PROTECTION

Matthew 23:37

- I. Under Her Wings—Temporal
- II. Under His Wings—Eternal

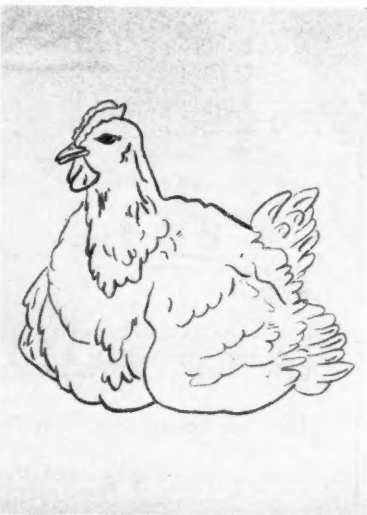


Figure 1

EVIL COMPANIONS

- I. The Beginning—the Mood
- II. The Ending—the Mud

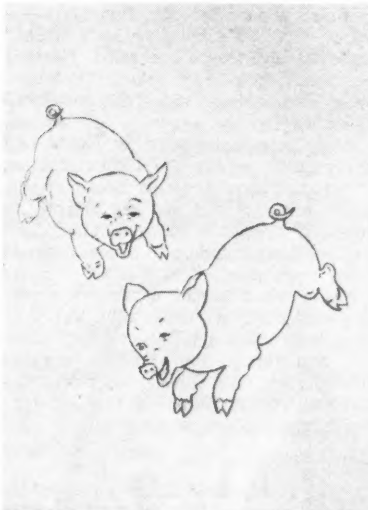


Figure 2

The sketches which appear with this article were submitted by students, and were not necessarily original with them.

The Miracle

By Rose Blanton Shleppey

SUSAN TURNED AWAY from the Monday wash to look again at the statement—"Except a man be born again, he cannot see the kingdom of God."

On the cover of the little leaflet it said, "Four Things God Wants You to Know," and Susan had been curious ever since she had found it stuck in her front door.

"Except a man be born again . . ." What a queer statement—"born again"! What could "born again" mean?

Her curiosity overcame her, and she left the tub piled high with clothes, went over to the cool end of the porch and sat down to reread the leaflet, this time from beginning to end.

"How can you know what God wants?" she asked herself. It didn't seem to make sense. All the quotations were so strange, and yet Susan could not turn away from the first statement, "Except a man be born again."

All day long—and Monday was the longest day of the week—that statement kept flashing into her mind—"cannot see the kingdom of God." "Where is the kingdom of God? Where is God? Who is God?" She asked the questions out loud.

"God . . . God . . . why, God is creation! The earth, the sky, the stars, the sun, the moon, the wind, the rain." Suddenly it seemed to make sense. Susan laughed softly and said to herself, "Cannot see the kingdom of God?" Why, she could see the kingdom of God all around her.

The warm sun beat upon her shoulders as she hung the clothes to dry, and she hummed a popular tune. But again the words, "Except a man be born again," came forcefully into her mind. "Have I been born again?" she asked. "Do I need to be born again to enjoy this beauty all about me?"

Being born again must be just a new approach to the day, she decided. Instead of saying, "Here's another dreary, workaday Monday," you just say brightly to yourself, "Here's a new birthday," and look at God's kingdom in a new way and enjoy every moment of it.

Susan began to sing a verse of a song she had heard over the radio. Her work went better, and she felt strangely satisfied, and stopped now and then to watch the pretty butterflies alight on the flowers. The kingdom of God—it is a beautiful kingdom, she thought.

LITTLE ALICE's heavy leg braces clanked noisily as she limped by the porch. At the sight, Susan's brave, new birthday spirit suddenly vanished. She felt such pity for Alice, but Alice was a part of God's kingdom, wasn't she? "Why does God's kingdom have crippled children? If I were God there would be

no cripples." Suddenly her warm heart was heavy.

As soon as Alice had gone she turned to pick up the leaflet to see if she had been mistaken. No, there it was. "Except a man be born again, he cannot see the kingdom of God." Once again she read it, and again. It seemed to burn into her heart.

She glanced through the rest of the pamphlet looking for a clue, and then suddenly her eyes fell upon the words at the bottom of page four. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"This must have something to do with being born again," she thought. "A new creature . . . but being in Christ, what did that mean?"

She puzzled and thought back to the things that she had learned about Him in Sunday school. She could remember a little. He had lived a good life, and then men had put Him to death on a cross.

Her eyes fell on the words, "All we like sheep have gone astray: we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." "That must have been when He died," she mused. "We have turned all of us to our own way, but to be in Christ—that must mean to be in the way of Christ."

Then there is a kingdom that is not seen with human eyes, but only with the eyes of one who is born again. "If I am born again," Susan said to herself, "I will be able to see the kingdom of God."

She never remembered how she got on her knees, but there she was sobbing out, "I want to be born again."

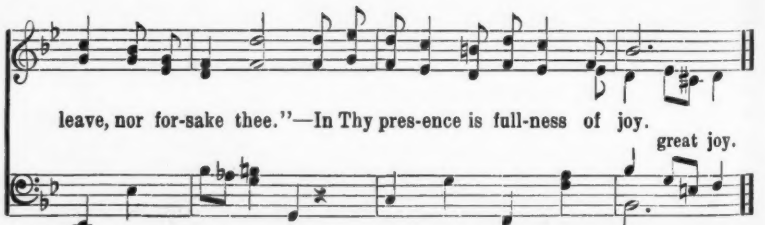
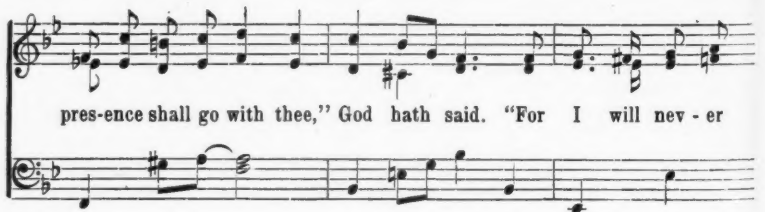
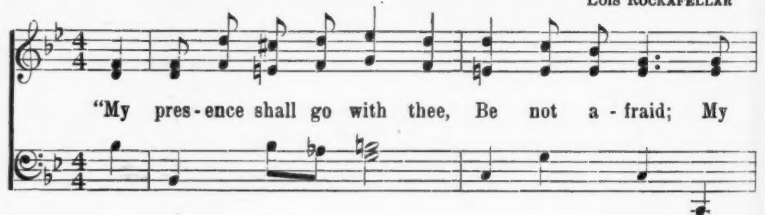
A sense of her own utter unworthiness flooded over her, and she felt her dependence on Christ and Christ alone. There was nothing else now that Susan wanted except to be sure that she was in Christ, a new creature, born again. She felt all alone, helpless, lost, her own need overwhelming her. Then she cried out simply, "Lord, save me."

Unseen hands lifted the burden from her, and the darkness fled away. As she rose, the world truly seemed more beautiful to her than it ever had before. She knew whose hands had performed the miracle. They were the hands of the One who had died on that cross long ago. As Susan's face shone with the joy that was in her heart, she cried out, "Now I am a new creature. I am in Christ. I am born again."

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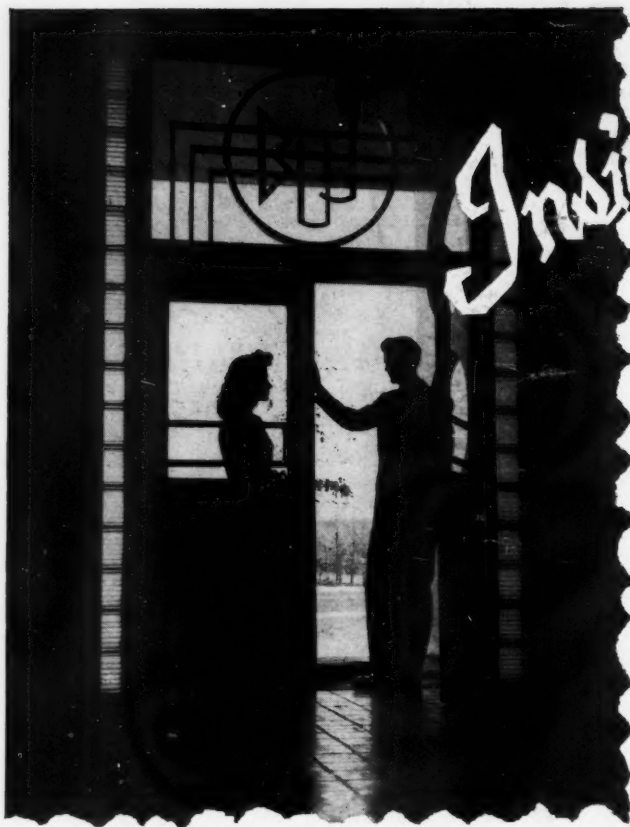
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